

THE WOMEN'S INTERNATIONAL QUARTERLY.

JULY-OCTOBER, 1920.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Suspension of the Women's International Quarterly.

VERY regretfully, but inevitably, the Committee of the World's Young Women's Christian Association decided at its meeting at Champéry that this must be the last number of "THE WOMEN'S INTERNATIONAL QUARTERLY," at all events for the time being. It is as true in 1920 as it was in 1912, when the review was first issued, that "we can buy women's suffrage papers, educational, industrial and social reviews, missionary magazines and many of a lighter and more general character, dealing with women's interests. As far as can be discovered, however, no society or body of workers has undertaken yet to serve the women's movement as a whole from the Christian point of view," (*Editorial, Women's International Quarterly, October, 1912*), and therefore that the World's Young Women's Christian Association would continue a unique service by continuing to publish "THE WOMEN'S INTERNATIONAL QUARTERLY." There is as real a need as ever for a Christian, international, women's magazine.

But the cost of such an undertaking is considerable, and, unfortunately for the readers of the review, quite out of proportion with the other financial claims upon the World's

Young Women's Christian Association funds at present. Now that the war is over and international visitation is becoming more and more possible, it is evident that the service of intercommunication, which the magazine was able to render, with real acceptance in all parts of the world when personal contact was not feasible, can be and should be otherwise maintained and developed. Therefore, in the meantime the "QUARTERLY" is to be suspended. An international commission of those especially interested in the purpose of the review will report to the next World Conference of the Young Women's Christian Association, and it may well be that by that time the present financial stringency will have passed and the expense of such an organ of the World's Young Women's Christian Association will again be justifiable. Any correspondence on the subject will be welcomed by the General Secretary.

Champéry.

JUNE 2ND—14TH, 1920.

A BEAUTIFUL place, an amazing number of nationalities to be represented in such a small company, and a wonderful spirit of Christian internationalism sum up one's general impressions of the Champéry meeting of the World's Young Women's Christian Association from June 2nd to 14th, 1920. The first eight days were devoted to the joint study of the Religious Message of the Young Women's Christian Association and to work in three international sections or commissions on Industrial Problems, Emigration and Immigration, and the Foreign Departments of National Young Women's Christian Associations; the last four days to a meeting of the Committee of the World's Young Women's Christian Association; and the results of the long hours of discussion were summed up in three sets of Findings from the Commissions, which were all accepted, with but slight amendments, by the World's Committee. The three official languages were used—English, French and German—and it was a source of deep heartfelt gratitude to God that we met as an unbroken family after the separations and sorrows of the war.

LIST OF DELEGATES, INTERNATIONAL COMMISSION.

AUSTRIA.

- *GUMPSBERGER, SCHWESTER IDA.
- *HABERLE, Frau Professor.
- *PFEIFFER-KULENKAMP, Frau.
- *ZOCKLER, Frau.

AUSTRALASIA.

- *ALLEN, Miss LOIS W.

BELGIUM.

- ANDERSON, Miss HETTIE P.
- *BLUME, Mme. ISABELLE.
- *RISLEY, Miss FLORENCE.
- *THYS, Mlle. MADELEINE L.
- *WAGNER, Mlle. MARGUERITE.

CANADA.

- *BROCK, Miss MURIEL L.
- *SAUNDERS, Miss UNA M.

CHINA.

- *COPPOCK, Miss GRACE L.
- *FAN, Miss YU JUNG.
- *MACNEIL, Miss ELLA.

CZECHO-SLOVAKIA.

- *BERKOVCOVÁ, Dr. ANNA.
- *CRAWFORD, Miss RUTH.
- MASARYK, Miss OLGA G.
- *STEHLIKOVA, Miss.

EGYPT.

- *MACINNES, Miss DORA.
- *MARGERISON, Miss ROSA E.

FINLAND.

- *EHRSTRÖM, Miss LENA.
- *LOIMARANTA, Miss SIIRI.
- *PÄTIÄLÄ, Mme. SELMA.

FRANCE.

- *BERTSCH, Mlle. JEANNE.
- *BRUNETON, Mlle. MARIE.
- *DIETRICH, Mlle. SUZANNE DE.
- *MARTIN, Mme. JEANNE.
- *RICHEMOND, Mlle. S. DE.
- *WEBER, Mlle. MADELEINE.

GERMANY.

- *BURCKHARDT, Herr Pastor.
- *REINECK, Frä. THEODORA.
- *ZARNACK, Frä. HULDA.

GREAT BRITAIN.

- *BROWN-DOUGLAS, Miss L.
- *COX, Miss IRENE.
- *CRAIG-ROBERTON, Miss V. M.

HEATH, Miss CECIL.

HOARE, Miss ALICE.

JEFFERY, Mrs. H. C.

LAW, Miss OLIVE G.

LEAF, Mrs.

*MOBERLY, Miss OLIVE M.

MORSHEAD, Miss MARY.

*PHILLIPS, Miss MARY E.

SCOTT-MONCRIEFF, Miss CATHERINE.

SOMERVELL, Mrs. W. H.

TRITTON, Miss ANNETTE.

†*WATHEN, Miss CONSTANCE E.

HOLLAND.

*GUNNING, Mej. CAROLINE H. C.

*VAN LOBEN SELS, Mej. LOUISE.

HUNGARY.

*MISLEY, Mme. DE.

*SZALAY, Mlle. THERESE DE.

INDIA.

†*SATTIANADHAN, Mrs.

*STEVENSON, Mrs. SINCLAIR.

*SPENCER-SMITH, Miss MARGARET.

ITALY.

*BERTRAND, Mme. ALFRED.

*HULL, Miss LILLIAN.

*MALAN, Mme. MOELIE.

*MEYNIER, Mlle. ELISE.

SCHALCK, Mme. ELISE.

*ZILLI-GAY, Mme.

JAPAN.

*KAWAI, Miss MICHU.

*NITOBE, Mrs. INAZO.

NORWAY.

*PARM, Frä. MARGUERITE.

POLAND.

*CHICKERING, Miss MARTHA A.

PORTUGAL.

*CONCEICÃO, Mlle. L. R. DA.

*JONES, Miss JOSEPHINE E.

ROUMANIA.

*CESIANU, Mme.

*HODGKIN, Miss ANITA.

*SLIVICI, Miss NATHALLE.

RUSSIA.

*DUNHAM, Miss MARCIA O.

N.B.—Names preceded by * are Voting Delegates.

Names preceded by † are listed twice.

Others are Visitors to Commission.

SOUTH AFRICA.

- *GIBSON, Mrs. J. C.
- *MCCARTHY, Miss DORA.
- *ROSE-INNES, Miss MARGARET.

SOUTH AMERICA.

- *MCFARLAND, Miss ELIZABETH.

SWEDEN.

- *BESKOW, Fru. ESTER.
- *LIDHOLM, Frk. LYDIA.
- *MENKOW, Frk. GUSTAVA.
- *NETZEL, Frk. SIGRID.

SWITZERLAND.

- BROCHER, Mlle. AMELIE.
- *DUFOUR, Mlle. ELISE.
- *GAMPERT, Mlle. MATHILDE.
- GAUTIER, Mlle. MARIE.
- *JOMINI, Mlle. KATHARINE.
- *KEYSERLING, Mlle. ELISABETH DE.
- *MATTHY-DORET, Mme. CAROLINE.
- *PICOT, Mlle. CATHERINE.
- REHBERG, Mlle. MARGUERITE.

TURKEY.

- *WHITE, Miss MARGARET B.
- *YOUNG, Miss CARRIE V. P.

U. S. A.

- *BREMER, Mrs. HARRY M.
- *CRATTY, Miss MABEL.
- *CUSHMAN, Mrs. JAMES S.
- DAVIS, Miss HELEN A.
- EDDY, Mrs. KATHERINE WILLARD.
- FORD, Mrs.

- FOWLER, Mrs. MARGARET B.
- GOOCH, Mrs. CLAIBORNE W.
- LYON, Miss SARAH.
- *OWERS, Miss ANNA.
- SCHOOLEY, Miss ELLA.
- *TAYLOR, Miss HARRIET.
- *WEBB, Mrs. JAMES A., JR.
- WOODSMALL, Miss RUTH F.

WORLD'S EXECUTIVE COMMITTEE MEMBERS.

- ARBUTHNOT, Mrs. W. REIERSON.
- BOYD, Miss E. I. M.
- FAIRFIELD, Miss ZOË.
- FRASER, Hon. Mrs.
- GRAHAM, Mrs. PATRICK.
- KINNAIRD, Hon. E.
- PARMOOR, The Lady.
- PICTON-TURBERVILL, Miss.
- ROUSE, Miss RUTH.
- †SATHIANADHAN, Mrs.
- STEVENSON, Miss ETHEL.
- WALDEGRAVE, Hon. Mrs.
- †WATHEN, Miss CONSTANCE E.

SECRETARIES OF WORLD'S COMMITTEE AND INTERNATIONAL COMMISSION.

- BEARNE, Miss GLADYS.
- BRÉTHERTON, Miss GLADYS E.
- BUSE, Miss ALPHA.
- DINGMAN, Miss MARY A.
- HALSEY, Miss KATHARINE C.
- MEYENDORFF, Baroness OLGA.
- NIVEN, Miss CHARLOTTE.
- SAUNDERS, Miss GRACE H.
- SPENCER, Miss CLARISSA H.

Only Denmark, of all our National Associations, was unavoidably prevented from sending a representative, and it was a great joy and privilege to welcome delegates for the first time from Czecho-Slovakia, Poland and Roumania, as well as from Chili, Argentine, Brazil and Uruguay in the person of Miss MacFarland, Continental Secretary for South America. In all, counting Miss MacFarland as representing four countries, there were questions relating to thirty nationalities brought before the meeting, and in twenty-two cases by natives of the countries concerned.

Qu'ils Soient Parfaitement Un.*

M. Le Professeur Frank Thomas, Genève.

NE pouvant plus agir, ne pouvant plus parler, au moment même où il allait donner sa vie en sacrifice, Jésus exprima dans une prière suprême, la prière sacerdotale, toute sa pensée et tout son amour en suppliant Dieu d'unir ses disciples aussi intimement qu'il l'était lui-même avec son Père. C'est là non seulement sa prière suprême mais encore son testament à ses disciples de tous les temps ; sa dernière volonté à leur égard et pour nous par conséquent quelque chose de sacre-saint.

Pourquoi cela ? Parce que l'union des enfants de Dieu est l'expression la plus authentique de leur amour, il n'y a pas de véritable amour sans cette union : il peut y avoir de belles paroles, des gestes éloquents, des actes touchants, il n'y a pas de véritable amour, ou plutôt, s'il y a tout cela sans l'union, c'est une caricature de l'amour et non l'amour lui-même que nous avons sous les yeux.

L'amour, ne l'oublions jamais, est la plus grande chose du monde, puisque c'est l'essence même de l'être divin : Dieu est amour : " Quand les montagnes s'éloigneraient, quand les collines chancelleraient, mon amour ne s'éloignera point de toi et mon alliance de paix ne chancellera point, dit l'Eternel qui a compassion de toi " (Esaïe 54, 10). Les montagnes qui nous entourent ici à Champéry sont une image bien frappante de cet amour de Dieu qui ne change pas. L'amour c'est la puissante marée qui au bord de l'Océan soulève sans la moindre difficulté les bateaux les plus lourds pour les emporter vers la haute mer. C'est la loi de l'attraction universelle qui régit le monde matériel tout entier, unissant et combinant les atomes les plus petits comme les astres les plus gigantesques et qui maintient l'ordre et l'harmonie en même temps que le mouvement dans l'immense univers. Sans l'amour il n'y a pas de monde moral, tout est illusion, tout est apparence, rien n'est vraiment réel, tandis que là où est l'amour nous avons la réalité et la plus réelle de toutes. De là la prière suprême de Jésus, de ce Christ personnification de l'amour dans un monde qui ne sait plus guère ce

* Prédication à Champéry, Suisse, le dimanche 13 Juin, 1920, à l'occasion du Comité mondiale des Unions chrétiennes de jeunes filles.

que c'est : "Qu'ils soient un comme nous sommes un, qu'ils soient parfaitement un."

Le grand adversaire, le prince de ce monde, ne le sait que trop, et c'est la raison pour laquelle partout et toujours il s'est efforcé de détruire l'amour en empêchant l'union des enfants de Dieu. On peut dire que c'est sur ce point qu'à travers les siècles s'est concentré son principal effort et tout dernièrement encore dans l'horrible guerre qui fut sa guerre et son chef-d'œuvre, il a trouvé moyen de creuser entre les disciples de Jésus-Christ des fossés qui ressemblent tant à des abîmes pour empêcher le triomphe de l'amour.

Chose plus frappante encore peut-être, il a su parfois se servir des symboles de l'amour comme la Sainte-Cène pour diviser les chrétiens. On sait en effet que trop souvent la table de communion a été la table de désunion entre les différentes fractions de l'église chrétienne.

J'ajoute que pour arriver plus sûrement à empêcher l'union des disciples du Christ, il a inspiré aux chrétiens des erreurs comme l'erreur romaine et l'erreur protestante.

L'erreur romaine, qui consiste à sacrifier la diversité entre croyants en remplaçant l'unité par l'uniformité : la façade peut être belle et imposante pour les âmes superficielles, il y a dans ces formes toujours les mêmes, dans ces rites et ce langage qui ne varient pas, quelque chose d'impressionnant, mais qui ne voit que le rouleau compresseur du système romain a tout simplement détruit la véritable union en substituant à l'unité qui implique la diversité, l'uniformité qui la nie en n'admettant plus qu'une seule forme partout et toujours la même. Quelle monstruosité qu'un corps qui ne serait formé que de mains, de pieds ou d'oreilles ! Tel est l'idéal de l'église romaine, négation de l'unité chrétienne.

L'erreur protestante n'est pas moins grave, elle consiste à oublier ou même à supprimer l'unité pour ne plus voir que la diversité. Nos glorieux réformateurs ainsi que leurs successeurs pour réagir contre l'uniformité romaine sont tombés dans l'autre extrême et grâce à leurs principes individualistes parfois excessifs, le protestantisme s'est éparpillé dans une multitude presque innombrable de sectes et d'églises qui l'a réduit en poussière et lui a ôté la puissance conquérante dont il aurait eu tellement plus besoin pour sauver le monde. Et voilà comment les disciples de

Jésus-Christ ont réduit à néant l'ardente prière de leur Maître, s'empêchant ainsi eux-mêmes d'enfanter le monde nouveau, car jamais pareil spectacle n'attirera l'humanité altérée d'amour.

La pensée de Jésus est pourtant bien claire, ce n'est ni l'unité sans la diversité, ni la diversité sans l'unité, mais l'unité dans et par la diversité et cette diversité en vue de cette unité. Exactement comme dans le corps humain il y a des membres divers, divers quant à leurs formes et divers quant à leurs fonctions, qui constituent par leur diversité même la beauté de ce corps, en même temps que sa force et sa vigueur. "Vous êtes," dit Saint-Paul, "le corps de Christ et vous êtes ses membres, chacun pour sa part" (1 Cor. 12, 27). "Comme nous avons plusieurs membres dans un seul corps et que tous les membres n'ont pas la même fonction, ainsi nous qui sommes plusieurs nous formons un seul corps en Christ et nous sommes tous membres les uns des autres" (Romains 12, 4 et 5).

Remarquez-le bien, cette unité dans la diversité est absolument nécessaire, tout d'abord au point de vue de Jésus-Christ lui-même, qui veut que ses disciples s'aiment tout en étant différents les uns des autres, et dont l'œuvre dépend en grande partie de cette union de ses disciples. Son cœur de Sauveur, comme le cœur du Père céleste, doit soupirer après cette union, preuve du triomphe de l'amour sur l'égoïsme et le péché.

Ensuite cette unité est nécessaire pour la conquête du monde : il est bien évident qu'en voyant les chrétiens divisés le monde n'est guère attiré par eux, il est étonné, scandalisé même par leurs divisions et il se gardera bien de se joindre à eux, ne sachant du reste pas avec lesquels il devra s'unir.

Enfin et surtout cette unité est nécessaire pour la sanctification des chrétiens. Quand il est question dans l'épître aux Ephésiens de "la stature parfaite du corps de Christ à laquelle il nous faut tous parvenir" (4, 13), il va sans dire qu'il ne s'agit pas ici des individus, qui pris isolément, ne pourront jamais arriver à la perfection ; ne l'oublions pas chacun de nous n'est pas un tout mais une partie ; un corps, mais un simple membre ; et les membres ont besoin les uns des autres pour former le corps et arriver à la perfection, comme les parties sont solidaires les unes des autres pour former le tout. Je suis

persuadé qu'il y a des progrès dans la vie chrétienne qui ne seront réalisés que par l'ensemble et que jamais les individus isolés ne pourront atteindre ; et supprimer l'un quelconque des membres du corps de Christ c'est appauvrir le corps tout entier en empêchant sa formation.

Or nous assistons à l'heure actuelle à un magnifique mouvement de l'Esprit de Dieu vers la concentration et vers l'unité : avant la guerre déjà, par exemple lors de la conférence missionnaire d'Edimbourg, puis pendant la guerre et surtout depuis qu'elle est finie, il semble qu'on entende comme un profond soupir de l'Esprit vers le rapprochement des enfants de Dieu. On a vu naître ici et là en Amérique, en Angleterre, en Ecosse, en France, en Suisse, des fédérations d'églises et d'œuvres chrétiennes qui sont un symptôme des plus réjouissants et je ne serais pas étonné que ce soit la forme de réveil religieux que l'Esprit de Dieu a choisie pour le commencement de notre siècle. Nous lui avons tant demandé ce réveil, nous nous attendions peut-être qu'il ressemblerait à celui du dix-neuvième siècle. Mais Dieu ne se répète pas, il est riche en moyens et ce qu'il voudrait aujourd'hui c'est un réveil collectif par un irrésistible rapprochement de tous les disciples de Jésus-Christ à quelque église qu'ils appartiennent, à quelque race ou à quelque nationalité qu'ils se rattachent. Qui sait si nous ne sommes pas à la veille de l'exaucement de la prière de Jésus et si cet exaucement ne hâtera pas son retour sur la terre et la venue de son règne de justice et d'amour après lequel tous nous soupirons.

Or les jeunes ont une mission particulière dans ce grand mouvement de l'Esprit : Fédération des étudiants chrétiens, sociétés d'activité chrétienne, unions chrétiennes de jeunes gens et de jeunes filles peuvent faire énormément dans ce sens là et nous savons que ce mouvement répond à un besoin profond des jeunes disciples de Christ sur la terre toute entière. Comment ne pas en tressaillir d'émotion et ne pas avoir le cœur brûlant d'espérance en voyant ce qui se prépare parmi les jeunes ?

Votre conférence de Champéry est à cet égard un symptôme remarquable. Vous avez su pendant huit jours travailler ensemble, prier ensemble, bien qu'appartenant à des nations très différentes, parfois même hostiles les unes aux autres, participer à la table du Seigneur qui est la table de tous puisque c'est la table de famille où l'on

invoque le même Père céleste et où l'on se réunit autour du même frère aîné. Quel triomphe de l'Esprit de Dieu et quel spectacle vous donnez ainsi au monde profondément déchiré !

Me permettez-vous en terminant de vous donner trois conseils pour aider à la réalisation de l'unité dans la diversité ?

Avant tout, que chaque personnalité soit elle-même aussi complètement que possible, personnalité individuelle mais aussi personnalité collective. Que chacune de vous soit bien elle-même et que chacune de vos nations ou de vos unions nationales soit aussi bien elle-même. Le danger des œuvres internationales c'est que les grandes nations annihilent ou absorbent les petites. Or chacune de celles-ci ayant toute sa valeur a aussi toute sa raison d'être, il serait funeste de vouloir appliquer à tous et à chacun les mêmes méthodes et les mêmes points de vue. Que sous l'influence de l'Esprit de Dieu chacune de vous reste elle-même et devienne tout ce qu'elle est capable d'être. Nous tenons beaucoup en Suisse à ce que nos vingt-deux cantons gardent leur caractère propre dans la famille helvétique, le plus petit d'entre eux doit avoir son mot à dire comme le plus grand, sans être jamais majorisé par ce dernier. " Un pour tous, tous pour un," telle est notre devise et nous la croyons aussi utile à l'ensemble qu'aux individus.

Qu'ensuite vous appreniez à vous respecter les uns les autres puisque vous avez toutes votre raison d'être et que chacune de vous représente une pensée et une espérance de Dieu. On parle volontiers entre chrétiens ou entre églises ou entre sociétés chrétiens d'alliance, je n'aime pas beaucoup ce mot, car il sous-entend une certaine hostilité ou du moins un certain caractère étranger qui ne doit pas exister entre chrétiens. J'aime mieux le mot d'union qui met tout le monde sur le même pied et qui suppose le rapprochement de frères et de sœurs plutôt que d'adversaires. Je n'aime pas non plus le mot de support ; se supporter les uns les autres, est-ce vraiment s'aimer ? Je ne le crois pas. Quand on s'aime bien on ne parle plus de support et l'on ne trouve plus lourd le fardeau de l'aide mutuelle. On connaît le mot de cette petite chinoise qui portait un jour dans ses bras son petit frère, un peu trop lourd pour elle, comme le missionnaire lui demandait

s'il n'était pas trop lourd, elle répondit aussitôt : " Mais non, missionnaire, c'est mon frère ! "

Il faut que nous en venions non plus tant à supporter ou à tolérer les autres mais à reconnaître que nous avons besoin d'eux au moins autant qu'ils ont besoin de nous et par conséquent que nous prenions l'habitude, non seulement de respecter leur personnalité individuelle ou collective, mais encore de travailler à leur plein épanouissement grâce à l'amour que nous aurons pour eux. J'ajoute qu'il est nécessaire pour cet amour que nous soyons différents les uns des autres, car si tous nous ressemblaient si tous étaient en quelque sorte des reproductions de nous-mêmes, nous n'apprendrions pas à les aimer, c'est nous que nous aimerions en croyant les aimer, et c'est ainsi que la diversité est nécessaire non seulement à l'unité mais encore au véritable amour.

La condition suprême de cette unité dans la diversité est et sera toujours l'union étroite, intime avec Jésus-Christ. C'est lui qui est la tête du corps, lui et lui seul ; ce qui unit les doigts de la main ce n'est pas le fait de se toucher, mais d'être unis chacun par les nerfs avec le cerveau : en dehors de ce dernier il n'y a pas de véritable union : il peut y avoir rapprochement, entente momentanée, il n'y a pas union profonde. Vous l'entendez bien, c'est de Jésus-Christ qu'il s'agit, non pas d'un comité national et international des Unions chrétiennes de jeunes filles, pas davantage d'une méthode, si excellente qu'elle soit, ou d'une personnalité si distinguée qu'elle ait été, il ne s'agit même pas de la Bible, mais de Jésus-Christ parole vivante contenue dans la parole écrite : " professant la vérité dans la charité, puissions-nous croître à tous égards en celui qui est le chef, Jésus-Christ. C'est de lui, et grâce à tous les liens de son assistance, que tout le corps bien coordonné et formant un solide assemblage tire son accroissement dans la force qui convient à chacune de ses parties et s'édifie lui-même dans la charité " (Eph. 4, 15, 16).

C'est là dessus qu'il faut porter votre principal effort : l'union avec Christ crucifié pour mourir avec lui, renoncer à vous-mêmes et à votre volonté propre si légitime qu'elle paraisse, et l'union avec Christ ressuscité pour ressusciter avec lui en nouveauté de vie de telle façon que vous arriviez à dire avec l'apôtre Paul : " Ce n'est plus moi qui vis, c'est Christ qui vit en moi " (Galates 2, 20).

BEICHTAUSSPRACHE,

gehalten von Pastor Theodor Burckhardt am Sonntag, den 6 Juni 1920 in Champéry bei der Delegiertenkonferenz der World's Young Women's Christian Association.

Und vergieb uns unsere Schuld, wie wir vergeben unsern Schuldigern.—
Matt. vi. 12.

MIT dieser Bitte und dieser Versicherung treten wir täglich vor unsern Gott. Wir erkennen uns als schuldig—wir sind zum Vergeben bereit—wer diese innere Stellung nicht einnimmt, kann weder mit den Menschen noch mit Gott gemeinschaft haben. Denn alle wahre, bleibende Gemeinschaft hat zu ihrer Grundlage die Bereitschaft zum Geständnis und zum Vergeben.

Wir Deutschen denken heute in besonderer Weise unseres Vaterlandes. Die Wahlschlacht tobt. Ihr gingen ein heisser Kampf der Parteien voraus. Im Mittelpunkt aller Wahlreden stand die Frage nach der „Schuld.“ Weil dabei jede Partei die eigene Schuld bestritt und die Andern berichtigte, konnte es nie zu der Einigung kommen, die für den Wiederaufbau erstes Erfordernis ist. Ohne Geständnis und Verzeihen kein Friede, kein Verständnis, kein gemeinsames Arbeiten.

Dafür noch ein Beispiel, das ich vor Jahresfrist erlebte. Eine Frau hatte ihrem im Felde stehenden Manne die Treue gebrochen. Ihrem Gott und ihrem Beichtvater hatte sie ihre Sünde bekannt, und war der göttlichen Vergebung gewiss geworden. Sollte sie ihre Tat auch dem zurückkehrenden Manne gestehen? Sie fühlte, dass ihre Sünde immer trennend zwischen ihr und ihrem Manne stehen würde, solange sie verheimlicht war, dass eine rechte Ehe nur bei völliger Offenheit, bei rückhaltlosem Vertrauen möglich ist, und doch konnte sie nicht gestehen, weil sie wusste, dass ihr Mann nicht die vergebende Liebe besass, ohne die die Gemeinschaft nicht wieder hergestellt werden kann.

Ob der Kreis gross oder klein ist, nur Bereitschaft zum Geständnis und zum Vergeben lässt ihn zur Gemeinschaft werden.

Aber hier tauchen ernste Fragen auf: dürfen wir alles gestehen und alles vergeben? Etwa vor andern Völkern des eigenen Volkes Schuld bekennen? Ihnen die Waffen liefern, die sie zum Kampf gegen unser Volk verwenden?

Vaterlandsliebe und Selbstachtung verbietet uns das. Und Gott, der Richter, über uns alle, will nicht, dass wir vor unseres Volkes Feinden auf den Knieen liegen. Er will uns sehen aufrecht vor den Menschen, demütig vor Ihm selbst.

Und dürfen wir alles vergeben? Nein—wir können gar nicht vergeben, was andern als uns selbst, was etwa unserem Volke zu Leide getan ist. Und Sünde gegen Gott und seine Weltordnung können wir auch nicht vergeben.

Was aber dann? Lasst uns auf den Wortlaut unserer Bitte achten! Und vergib uns unsere Schuld. In unsere Bitte schliessen wir die Schuld unserer Feinde ein. Mit dieser Bitte erklären wir nicht etwa sie für unschuldig, uns aber für schuldig. Wir leugnen ihre Schuld so wenig wie die unsere, wir werfen sie aber nicht ihnen vor, sondern legen sie vor Gott nieder.

Wenn wir doch alle erkannten, was uns zum Frieden hilft: nicht einander Vorwürfe machen, sondern gemeinsam mit dem Geständnis der Schuld vor Gott niederfallen.

Liebe Freunde: nur so können wir heute zum Abendmahl gehen. Wenn auch nicht alle die hier sind so stehen, wenn auch noch etliche Front gegen uns machen, so wollen wir nicht Front gegen sie machen und Gott den Rücken kehren, sondern fest bleiben: Gott anschauen mit der Bitte: Vergieb uns unsere Schuld! Und dabei wollen wir, wo uns nach unserer Überzeugung Unrecht geschieht, unser heiliges Recht nicht nehmen lassen, das Recht zur Anklage vor Gott. So gewiss als wir nicht Richter sein dürfen, so gewiss müssen wir, wenn wir wahrhaftig bleiben wollen, Ankläger sein dürfen. Was unserem Volk Unrecht getan ist und getan wird, können wir nicht vergessen. Wir sollens wie Stephanus machen, der gleichzeitig seine Mörder verklagte und zur Vergebung bereit war, wenn er sagte: „Herr, behalte ihnen diese Sünde nicht!“ Weil wir wissen, dass Gott richten wird, darum brauchen wir nicht zu richten.

Im abendmahl offenbart sich nicht nur die Gemeinschaft der Christenmenschen: gleichzeitig ist die Feier des Einswerdens Gottes mit uns. Auch die Gemeinschaft zwischen Gott und uns kommt nur dann zu Stande, wenn wir mit dem Geständnis unserer Schuld kommen und ist nur dadurch möglich, dass Gott zum Vergeben bereit ist. Diese Gewissheit gewinnen wir durch den Blick auf

Golgatha. In solcher Gewissheit soll uns der heutige Abendmahlsgang stärken. Es gibt ja in unserer Zeit viele, die behaupten, ein Verhältnis zu Gott zu haben, die es aber abweisen, ihr Vertrauen auf den Gekreuzigten zu gründen. Freilich gibts ein Verhältnis zu Gott ohne Christus—eine Religion ohne Christus. Aber ein solches unterscheidet sich von unserem Gottesverhältnis eben dadurch, dass Gott nicht als der Gnädige erlebt ist. Wer Gott nicht in Jesus erlebt hat, der hat Gottes Liebe in ihrer ganzen Fülle und Tiefe noch nicht erkannt, dessen Gottesverhältnis ist in Gefahr zu zerbrechen, wenn sich ein Mensch als Sünder erkennt. Und auch das ursprüngliche Verhältnis zu Gott hört auf wenn man den Gott der Gnade stolz ablehnt. Wer aber Gott im Gekreuzigten erlebt hat und immer wieder erlebt, wem seine Missetat vergeben ist—den kann nichts mehr von Gott trennen: was sollte uns Gottes Liebe rauben können, wenn das Furchtbarste in der Welt, unsere Sünde, uns nicht seine Liebe kostet? Diese Liebe preisen wir mit unserem Abendmahlsgang, nicht etwa die Lebenswürdigkeit der Menschen.

Hier liegt der tiefste Grund unserer Gemeinschaft: Gottes Gnade eint uns. Weil er vergibt, können wir vergeben. Auch weil die Tatsache seiner Gnade ewig bleibt, so wird ewig, alle Gegensätze, auch die nationalen, überbrückend, überdauernd, die Gemeinschaft derer bleiben, welche durch Gottes Gnade sind, was sie sind. Alle Internationalen werden vergehen: bestehen wird ewig allein die von Jesus Christus aus allen Völkern versammelte Gemeinde derer, die durch ihn, in ihm, und zu ihm leben.

Before presenting her report to the World's Young Women's Christian Association Committee for the years 1914-20, Miss Spencer read the following names of those leaders of the work who had passed away since the last meeting of the World's Committee :

Mrs. J. H. TRITTON, President for twelve years.

Miss MORLEY, " " four years.

Mrs. CAMPBELL, " " four years.

Miss JENKYN BROWN, of the World's Executive Committee.

Miss NUGENT, " " "

Miss DE SELINCOURT, " " "

Mrs. QUINTIN HOGG, " " "

Miss GRACE DODGE, representing the United States of America on the World's Committee.

Gräfin von de RECKE VOLMERSTEIN, representing Germany on the World's Committee.

Miss FRANCES GAGE, of the United States of America and Turkey.

Miss GUITNER, of the United States of America and India.

Miss MARGARET BRETHERTON, of Great Britain and India.

Miss MARIE BELLEVILLE, of the United States of America and China.

Miss WETHERELL, of the United States of America and China.

The Work of the World's Y.W.C.A. Committee : 1914-1920.

Miss C. H. Spencer, General Secretary.

CHANGES IN THE COMMITTEE SINCE 1914.

IT is right that we should first recall the names of our leaders who have passed away during the last six years. Surely in them we have a sacred heritage and an added inspiration to renewed effort in the work they loved so dearly and for which they worked so devotedly.

Besides these losses by death several changes have

taken place in the officers of the World's Young Women's Christian Association Committee since 1914. We have received the resignations of Mrs. Head, Miss Elizabeth Tritton and Mrs. Edward Carter as vice-presidents of the World's Young Women's Christian Association Committee, and of Miss Barclay as treasurer. Our officers at present are the Hon. Mrs. Waldegrave, president, the Hon. Emily Kinnaird and Lady Procter, vice-presidents, and Miss Picton-Turbervill, treasurer.

WORK OF THE STAFF.

During the past five years the staff of the World's Young Women's Christian Association Committee has been widely scattered, and much of the ordinary work of the Committee has been impossible. Miss Bretherton and Miss Bearne, however, have been almost uninterruptedly at headquarters, and we owe them a great debt of gratitude for their faithful and efficient service in holding the work together and preparing for the new era into which we are entering. In addition to work at headquarters, Miss Bretherton has visited the United States, France and Belgium. Miss Knight devoted 1914-16 to headquarters, and the last three years to work among British girls in France, which she has done under the British National Council. That Council assumed her support, although her name has remained on our list of secretaries. In addition to her work in France she has also visited Belgium for us. Because of the conditions of these past years, Baroness Meyendorff has had to spend most of her time in Russia. Finally, owing to the Bolshevist revolution, she was obliged to flee with her parents to Germany, and from there she came (the end of 1919) to headquarters, where she has remained ever since. Miss Grace Saunders was obliged to leave Bulgaria at the end of 1915, and gave some months of service to the Association in Cairo. During the past months she has been travelling in Roumania, Serbia, Bulgaria, Turkey, Greece and Hungary. Miss Rickard, who had served two years as special worker in Russia, resigned in 1915 in order to be married, and is at present living in Egypt.

Miss Spencer was lent to the American National Board from the autumn of 1914 until the autumn of 1918. During that time she served first under the Foreign Department as

the acting executive, and then under the Overseas Committee in Russia. She returned to headquarters at the beginning of 1919. During the past five years she has visited Panama, where she attended a Latin-American Missionary Conference, Canada, Japan, China, Finland, Norway, Sweden, Denmark, France, Belgium, Italy, Switzerland, Czecho-Slovakia, Poland and Austria, in addition to Russia, where she spent almost a year.

In June, 1919, Miss Spencer handed in to the World's Executive Committee her resignation as general secretary of the World's Young Women's Christian Association. It was accepted by the Executive Committee on the understanding that it was to take effect after the International Commission meeting and World's Committee meeting of 1920.*

During the year 1919 the Executive Committee called to its staff Miss Charlotte Niven, who for some years had worked in the Association in Italy. Miss Niven has been rendering excellent service since her appointment in France, Belgium and Italy, besides making several visits to headquarters. We have also had Miss Hebe Spaul giving half time as publicity secretary, and working with the Publications Committee. Unfortunately she has resigned her position, and her place has not yet been filled. In addition to this regular staff, we have had since the autumn of 1919 the services of Miss Katharine Halsey as secretary for the Champéry Commission. Miss Halsey came to us after considerable experience in the Association both in the United States and in China, and we would take this opportunity to thank her very warmly for the splendid work that she has done in the preparation for the Commission. We would also express our thanks to the American Board which has so kindly lent her to us. For the past three months we have also had the help of Miss Alpha Buse from the unit of American secretaries sent to Czecho-Slovakia.

WORK SINCE THE STOCKHOLM CONFERENCE.

It will be remembered that at the Stockholm Conference certain recommendations were brought forward by the Committee on the World's Committee Report of the previous four years. These resolutions were passed by the

* At a subsequent meeting Miss Charlotte Niven was appointed Acting General Secretary for one year.

Conference, and the measure to which they have been acted upon sums up the work of the World's Committee since 1914.

Recommendation I. with regard to the increase of staff, international representation on the staff and specialists on girl life has not been carried out to the degree that had been hoped.

With regard to *Recommendation II.* concerning Foreign Departments, we would report that since 1914 the Swedish National Committee has definitely undertaken work in China for the Young Women's Christian Association, and has sent out Fröken Wikander as its first foreign secretary. She is now in charge of the work in Changsha, with two other Swedish secretaries as her associates, whose support is carried by the Swedish Church Missionary Society. Though the number of foreign departments has not greatly increased, the work done by the existing departments has been greatly augmented. In 1914 we had 70 secretaries sent out by the foreign departments of the British National Council, the National Board of the United States, the Dominion Council of Canada, and the National Board of Australasia. These secretaries were working in Africa, Asia and South America. We have to-day 142 secretaries sent out by these four foreign departments, with that of the Swedish National Committee, working in these three continents. In addition there is a group of 158 foreign secretaries working in Europe and in the Near East. Most of these are supported by the American National Board, but one is a representative of the British National Council, one is supported by the Australian National Board, and one, Miss Boyd, a member of our Executive Committee, is supported by our own extension fund. These women are in France, Belgium, Italy, Czecho-Slovakia, Poland, Roumania and Turkey, and one group is working among Russian refugees and hopes to return to Russia as soon as the way is made possible.

There is a distinct advance to be seen in all the work that is being supported by the foreign departments; we wish, however, to call your attention to two or three facts that especially indicate growth. First, there is a most gratifying increase in the number of women of these countries who are assuming leadership in our movement. The work of committee members and secretaries in Japan

and China is being undertaken to an increasing extent by Japanese and Chinese women, and though the number of foreign secretaries in these lands has been much enlarged since the Stockholm Conference, there has been a corresponding increase in the number of women of the country who are taking responsibility, so that the Association is becoming more and more indigenous. India has made distinct advance in this direction during the last few years. The national staff has been enlarged, and the Indian National Council has called to its staff Miss Maya Das as the Indian secretary of the group. Malaya is to have a travelling secretary in the person of Miss Rutherford, who takes up her work there after years of splendid work in India.

Recommendation VII. of the Stockholm Conference bears on Extension Work. We have to report that though we have as yet no national secretary for Portugal and no special secretary for Spain, the staff in South America has increased from 4 to 14, and what is perhaps the most hopeful feature of all is that included in that number is a continental secretary, Miss Elizabeth McFarland, who is responsible for the development of work throughout South America. Instead of one centre we now have four, where we are endeavouring to establish the Association, and we hope that in the near future we may be able to report a similar advance in South-western Europe.

The Stockholm Conference considered in detail, as you will remember, and passed the Scheme of Relationships defining the Sphere and Scope of the World's Committee and of National Committees (*Recommendation V.*). These past five years have brought many new developments in our work, and have led some to question whether certain of the principles laid down in that scheme are for the best interests of the work as it now is. The World's Young Women's Christian Association Executive Committee felt, therefore, that it was most necessary to face the whole situation, and if in any way our present plans were hindering the work, to make such changes as would render it possible for us to go forward more rapidly. But in order to have a right judgment in the matter it seemed necessary to consult not only the foreign departments concerned but the workers on the field as well. Therefore, one section of the Champéry Commission has devoted

its time to the consideration of our inter-relationship, especially as defined by this scheme passed at Stockholm, and a report of their findings will be given to you during this meeting.

We would take this occasion to express our deep gratitude to the American National Board for the splendid work it has done through its representatives in the suffering countries of Europe during the past three years. When no other National Association was in a position to do so, the American National Board responded wholeheartedly to the many appeals made to it for help in many different countries, and the devoted service which its workers have rendered in these countries has laid foundations which we have every hope will lead to permanent work in the near future. Their courage and vision has been a source of real inspiration to the World's Executive Committee in the difficult days when advance work might well have seemed impossible.

Recommendation III. of the Stockholm Conference related to Publications, and we have to report that during these past years of separation, when international intercourse has been so much interrupted, the "WOMEN'S INTERNATIONAL QUARTERLY" has served as a link between our various Association movements, and it has faithfully endeavoured to represent the international character of our World's Association. We feel sure that it has been a very real factor in holding us together and in preparing for such a meeting as this. It is with great regret, therefore, that we raise the question of a change. The fact remains, however, that during these last months the expenses of the "QUARTERLY" have greatly increased while the circulation is still very limited. Since the expense of the "QUARTERLY" has become such an item on our budget, we would ask whether some readjustment should not be made whereby the same international spirit which has so characterized the "QUARTERLY" could still be promoted but at less expense. At the same time we would bear witness to our deep gratitude to Miss Boyd, who has served us so faithfully, unsparingly and efficiently as its editor. A great part of its success is due to her leadership, and we hope that any change which may take place may in no wise lessen the spirit which she has so marvellously infused into our work.

By *Recommendation IV.* of the Stockholm Conference the budget of the World's Committee was increased to £4,500 annually. This last year for the first time our budget was £5,000, so that we have this year gone beyond the mark set by the Stockholm Conference, and we are very grateful to our Associations everywhere, both national and local, which have made this increase possible. However, if our work is to increase during the years to come we must have a still larger budget, and we have already conferred with the various National Committees as to how this budget may be secured. Obviously we must devise some method whereby our budget may be increased automatically as the work grows. Much of the work of the last year, including this Conference, has been made possible by the fact that during the first years after 1914 our expenditures were very small, and we were therefore able to lay aside a certain amount of money for the future. But this is not likely to occur again, and we wish to devise some method whereby a sufficient budget may be secured for our work without taxing unduly our national and local committees.

With regard to *Recommendation VI.* on Emigration and Immigration, we would report that we have appointed a special section of our International Commission to deal with this subject. Its members have made a careful study of the subject and will present its findings on this to you during this meeting. We hope that as a result some very constructive plans may be made for the future of our emigration and immigration work.

In addition to these recommendations which were passed by the Stockholm Conference, the World's Committee itself made certain suggestions, which we have been able to carry out at least in part.

TRAINING.

The Executive Committee was asked to consider plans for training voluntary workers for the Association. It was hoped that in this way trained volunteer leadership might be provided especially for those countries which cannot afford to employ paid secretaries, and that in others the members might be better helped to share the responsibilities with the trained secretaries. It has not been possible to

carry out fully this plan during these five years, but we are able to report that the subject of training has received a great deal of consideration during these last years. Not only has the World's Scholarship in New York been used by the following countries, Finland, Norway, Switzerland, India, Australasia, China and Japan, but also a further scholarship has been given in the British Training School which has been used by Signorina Rossi of Italy and Mademoiselle de Richemond from France. Moreover, last summer, through the generosity of the American National Board, and under the leadership of the World's Committee, a special training course was given in Paris with French, American and British leaders. This course was attended by 48 students representing 14 countries. Some of these students have since become volunteer workers in the countries from which they came, others are now serving as paid workers in various parts of the world.

In the meantime different national committees and groups of committees are seriously considering this whole question of training. Some committees have already established their own schools or courses, others are about to do so. One of the plans now under consideration is for a training school to be opened in the autumn in Christiania for the countries of Northern Europe. Without doubt certain training schools such as those in New York and London will continue to receive numbers of foreign students, while at the same time certain groups of countries may unite in a training scheme which will enable them to prepare their workers more effectively than would be the case were they working independently. This especially applies to countries where the language is the same or very similar.

SUSPENSION OF WORK.

We have to report that owing to the exigencies of the last few years the work which we were doing among the students in Bulgaria has come to an end. The Bulgarian women are themselves reviving their Student Association, but the hostel which was so successful under Miss Grace Saunders has not been opened. We are awaiting developments in Bulgaria, and hope that in time they may lead to the establishment of permanent city work.

Conditions in Russia have also cut our connection with

the work there. The Associations for German-speaking girls which existed before the war are, as far as we know, at an end. Baroness Nicolai, who was so closely identified with that movement, has sent in her resignation as corresponding member on the World's Committee, as she is now living in Viborg and is not likely to return to Russia. In the meantime successful experiments have been made in Association work among Russian-speaking girls in Petrograd, Moscow, Archangel and Vladivostock, though they have been discontinued for the moment. We trust that the cessation of our work in Russia is only temporary, and that in the near future we may build up an Association movement in that country. The responsibility for this work is at present in the hands of the American National Board.

NEW WORK.

We have gained one new National Association since the Stockholm Conference—that of Norway. We would express our joy in welcoming our Norwegian National Committee into active membership in the World's Committee, and thank Miss Parm very warmly for all that she has done in making it possible for the Norwegian Associations to take this step.

Mention has already been made of the work which is being done in Europe by representatives from the American National Board, the British National Council and the Australasian National Board. At this moment demonstration work is being carried on in Bucharest, Warsaw and Prague in Eastern Europe, groups of secretaries are working in close co-operation with the National Associations in France, Belgium and Italy, and there has been work also for Russian refugees in Viborg, Constantinople and Vladivostock.

It is obvious that in spite of the great difficulties of these past years, the Young Women's Christian Association has made a wonderful advance. This is true not only in Asia, Africa and South America, where the work is in many cases still in its beginnings, but also in Europe, North America and Australasia. The Executive Committee of the World's Young Women's Christian Association has feared lest our international work might lag behind this national advance, and by its lack of effective service hinder

the proper development of our national movements. In this day, when the need of international co-operation is so great, it would be indeed a calamity if our World's Committee should not be able to fulfil adequately its functions. We realize that it is neither desirable nor possible to make radical changes in our organization, but we have suggested certain plans which we hoped would be simple yet effective, would be in harmony with the genius of our work, and while leaving the fullest liberty to each National Committee to make its best contribution to the World's work, would unite and co-ordinate all such efforts so that we might have a well-developed, well-rounded united Association movement throughout the world. These plans should be carefully discussed in the light of our constitution, our history, and our resources. We need to face such fundamental questions as the functions of the World's Committee and the World's Executive Committee and the various foreign departments, the best way of making our work thoroughly international, the best method of building up the staff that we may render the most efficient service, and the question of the future location of the headquarters of the World's Committee.

At the World's Committee meeting in Stockholm it was suggested that the next World's Conference should be held in 1919 in order to celebrate the semi-jubilee of the World's work. It was impossible to carry out that suggestion, but surely in these days that we are together we cannot do better than to recall our past history and realize how truly God has led us. We are what we are to-day not because of any outstanding human leadership, but because of His guidance. And the proofs of His wonderful goodness to us in the past should give us the courage and faith to step out into the future, even in new and untried paths, since He is going before. He has a plan not only for our individual lives but for this great united work which He has committed to us, which He will surely reveal to us if we seek to know His will. One thing is certain, whatever that plan may be, the place of the World's Committee is not one of domination but of service, and the World's Young Women's Christian Association should be exactly what its name would indicate, a union of Christian women of all nations working together in perfect freedom and harmony for the upbuilding of the Kingdom of God among young women throughout the world.

Ce que notre Message doit être dans la Collectivité.

Elisabeth de Kayserling, Genève.

NOUS pourrions être tentées de croire que, une collectivité ou communauté se composant d'unités, il suffirait que le Message (l'Evangile) transformât l'individu pour que le Royaume de Dieu, auquel nous aspirons toutes, s'établît sur la terre. Pourtant, à l'heure actuelle, nous savons bien que les collectivités, même les groupements religieux, ne se composent guère, dans leur ensemble, d'individus qui soient tous décidés ou consacrés. Nous savons aussi, par l'étude des lois psychologiques et économiques, qu'une collectivité est quelque chose de *plus*, de *différent*, qu'un ensemble de vies individuelles. De nouvelles manifestations ou réactions se font jour et des organisations et des lois s'imposent à la vie collective pour que la vie d'ensemble prenne une direction déterminée, organisations dont l'individu isolé n'aurait pas besoin.

Jusqu'ici, c'est presque toujours, *la force*, que ce soit celle de l'argent, des armes ou de la masse, le pouvoir visible en un mot, qui a imprimé sa direction à la vie collective et lui a donné sa forme. Et dans la vie sociale et économique ainsi organisée le message évangélique a été, de tout temps, la force invisible, qui allumait le flambeau de l'Ideal, de l'amour, de la justice, du droit, et qui a dans bien des circonstances triomphé des forces inférieures, antisclavagisme, moralité, ligues d'acheteurs, etc.

Cependant trop souvent, hélas, le message évangélique a servi de remède aux maux de la société, et non pas de puissance inspiratrice dans l'organisation de la vie collective.

On dirait que souvent nous ne nous sommes pas fiés à Dieu, que nous n'avons pas vraiment cru à la force triomphante des Réalités Invisibles, à la puissance du Bien ; si bien que dans l'organisation sociale, économique et politique il nous a semblé que l'Evangile ne pouvait pas être un levain, mais qu'il devait se borner à être un remède, un paillatif.

Et pourtant, que dirions nous de parents chrétiens qui attendraient, pour appliquer leurs principes chrétiens, que quelqu'un dans la famille se soit lancé dans des amusements avilissants, qu'il devienne le tyran des autres, qu'il se soit rendu coupable ou égaré en route? Nous attendons d'eux avec raison, qu'ils organisent leur vie de famille sur des *bases* de justice et d'amour, que les occasions de tentations grossières soient évitées, qu'il régne un esprit permettant le développement normal de *tous* les membres, qu'il y ait des joies pures et des plaisirs sains.

Il en est de même de la vie collective. Le message évangélique est pour nous, d'un côté de mettre de l'Eternel dans notre vie individuelle, d'y faire triompher avec l'aide de Christ, les qualités divines du renoncement à notre égoïsme et à nos tendances inférieures, de la justice, de l'amour; de l'autre de croire à la puissance de transformation et de consécration dans la collectivité. Si nous croyons à la puissance de Dieu, il faut y *croire complètement* pour toutes les circonstances et dans toutes les occasions. Il faut que nous soyons convaincus que le message, l'évangile, *est* un levain, qu'il *faut* le mettre dans la pâte, et la pâte lèvera, quand le moment sera venu. C'est à travers ceux et celles qui se sont donnés à Christ, qui ont été saisi par Lui, que le Message doit pénétrer dans la vie collective car Dieu agit avant tout à travers des consciences, des volontés humaines mises sa disposition.

La question se pose donc très sérieuse pour nous, U.C.J.F. que devons nous faire, pour que le Règne de Dieu s'établisse sur la terre, que devons nous faire à côté et en plus de notre décision, conversion personnelle, à côté du contact d'âme à âme?

Il me semble que nous devons énergiquement et sans arrière pensée prendre parti dans les trois grandes questions de l'heure actuelle, *l'organisation de la vie sociale*, de *la vie économique ou du travail*, et dans *la politique*.

Je ne veux pas du tout dire par là que l'U.C.J.F. dans son ensemble doit entrer dans certaines questions ou organisation (cela dépend aussi beaucoup du pays), mais elle doit engager ses membres à s'éclairer sur ces questions, à entrer dans cette voie et elle doit les soutenir par son enthousiasme, son effort matériel et spirituel.

Dans la vie sociale, beaucoup d'unions ont compris que c'est à nous à faire comprendre aux hommes le vrai sens

de la fraternité, le droit qu'à tout être humain, non pas d'être en tout l'égal des autres, mais d'avoir l'occasion de se développer complètement. C'est à nous à créer les occasions de récréations d'ordre supérieurs, des distractions qui font disparaître le désir des plaisirs inférieurs; nous devons créer l'occasion de passer de belles vacances. C'est à nous à travailler pour la justice dans l'éducation; à un emploi utile, joyeux, supérieur, des heures de loisir que laisse la journée de 8 heures. C'est à nous à lutter pour l'idée que ce qui est bon pour les uns, n'est pas "trop bon" pour les autres, c'est à nous à faire l'éducation civique et sociale de la jeunesse féminine ouvrière et de la jeunesse bourgeoise en la faisant collaborer dans les mêmes comités. C'est à nous à prendre un ton qui établisse les relations humaines sur une base de respect mutuel.

Les cours, clubs, maisons de vacances, groupes de discussions, séances de jeux, sont un commencement dans cette voie. Pourquoi laisser à d'autres le soin d'organiser ces choses, à d'autres qui si souvent le font avec le but du gain ou dans celui de semer la haine des classes, alors que l'Evangile doit être une bonne nouvelle de vie supérieure déjà sur la terre ?

Dans l'organisation du travail, de la vie économique, nous savons toutes à l'heure actuelle, combien l'union fait la force, que l'union soit celle des capitaux ou celle des travailleurs.

Encourageons, dans les pays où les syndicats ne sont pas des organisations politiques, nos membres à y entrer, afin d'y être des éléments travaillant pour la paix, et non la lutte des classes. Groupons, là où c'est possible les femmes dont les intérêts économiques sont pareils. Inspirons par notre attitude du respect à l'égard de *tout* travail le respect et la compréhension du travail dans quel domaine que ce soit.

Et comme à travers la vie sociale et la vie économique, nous verrons que la législation est seule capable de changer ce qui est faux à la base, seule capable de faire triompher certaines idées (ass. vieillesse, lutte contre l'immoralité, les organisations scolaires apprentissages) entrons hardiment, ou encourageons à entrer dans la vie politique, non pour perdre dans la lutte notre attitude, notre note, notre force féminine, mais pour y apporter notre part, le message

de Christ, sa vision d'une humanité pacifique ennoblie, régénérée, sanctifiée.

C'est en nous lançant dans ces trois directions que souvent nous nous apercevrons qu'il y a des états de choses que nous ne POUVONS PLUS accepter. Nous nous apercevrons peut-être aussi que c'est NOUS qui avons profité de l'organisation défectueuse et injuste de la société et que pour combattre efficacement le mal, il faudra que nous-mêmes nous acceptions le *sacrifice personnel* qu'il faudra faire, ce sacrifice fut-il de condamner beaucoup de choses qui jusqu'ici nous ont paru naturelles et normales.

Le terme de "social" est à la mode aujourd'hui. Un de nos lutteurs chrétiens sociaux suisses a dit : Nul n'a le droit de se lancer dans la mêlée sociale, s'il n'a pas la loyauté de se dire au préalable ; je ne sais où j'irai, mais je sais que j'irai jusqu'où *il faudra aller* pour atteindre et combattre le mal dans sa racine.

Pendant ces années de guerre, tant d'hommes à l'est et à l'ouest, au nord et au sud ont joyeusement donné leur vie pour leur patrie terrestre. Ils l'ont donnée sans réserve, jusqu'à la mort. Et nous, femmes du nord et du sud, de l'ouest et de l'est, affiliées à notre grand mouvement qui a pour devise : vivre de la vie de Christ, ne ferions-nous pas joyeusement, *dans nos vies*, les sacrifices qui nous seront demandés, afin que le Message éternel de vie, d'amour, de justice, de pardon et de paix puisse triompher sur la terre, et que le Christ Sauveur y règne ?

Christ and International Life.*

Edith Picton-Turbervill.

IT is a great privilege as well as a great responsibility to address an audience such as this, which has met together for the first time since the great war. I sincerely hope that an understanding will come about among us which we all desire.

Since we last met together international life has been broken. My message would be incomplete and I would be evading a responsibility and an obvious duty if on account of the difficulty of the subject, I abstained from making a reference to the war and its consequences on our national and international relations.

What does the word national mean? National and nationalism are terms often misunderstood because they are often claimed by and made the watchword of our political party. A nation is a body of people inhabiting the same country, living in harmony under the same government. A nation may be composed of different races. Great Britain is composed of different races and still the British are a nation. It would be a dull nation if composed of the English people alone!

The love of country is planted in the life of nearly every individual. This is a fact of human experience. Those who have a weak sense of national life, and little love for their country are not the ones who will be most helpful in bringing about international understanding; but patriotism as used in the popular sense is often very different from true love of one's country. Men who are often quite modest in their personal relations are inordinately immodest in speaking of their country, they think their country the most perfect one in every sense merely because they happen to belong to it. This attitude of thought is a deadly hindrance to international life. It indicates that they who behave thus, are not guided by the same moral code, when concerned with the nation as they are when concerned with private life.

Gladstone is reported to have said that now and again he had met a man who guided his life according to the

* Notes of an address given by Miss Picton-Turbervill in Champéry Church, Saturday evening, June 5th.

principles of Christ, but that a nation has never succeeded in doing so, and that internationally the attempt had never been made. It has been more or less an accepted theory that international life must be guided by a different code of ethics from the individual life. This principle was maintained by Macchiavelli, who, after all, merely said what many men think. Every nation has its Macchiavellis, there are many of his disciples amongst us, and it is this which inevitably ends in warfare.

All over the world there is a passionate desire for peace, a fervent hope that such a break of international life as has been brought about by the war should never occur again. Is this an idle dream? Many argue that wars have ever been, and human nature being what it is, they can never cease. But a desire so deep-seated, so universal, cannot be dismissed as an idle hope; it cannot be discredited as fantastic and unreal. It is a moral factor which compels recognition.

If we examine the history of the last 150 years, we shall find that a desire for peace is no new thing. After the congress of Vienna the golden age was predicted. Men looked forward to permanent peace with the same hope that fills the hearts of many to-day.

If the desire for permanent peace which certainly existed in the past proved futile, are we to despair to-day?

In the hope of our generation there is, however, a factor not evident in the days gone by. Desire for permanent peace in days gone by seems to have been based on dread and fear, a horror lest such a catastrophe as the Napoleonic wars should happen again.

Fear can never lead to a new order. In many of the present generation the hope of permanent peace is based not on fear but on a growing belief that international and national life can be built upon the principles of Christ.

This will not be brought about by beautiful dreams. We must prepare for different thinking in a great many ways. It is surely impossible to create a new social order and continue to think the same thoughts that tolerated the old. We have to think afresh; and if problems are to be solved which have remained problems for generations we must think differently this time. We must think differently about certain maxims which have held our thoughts captive for generations. "If you want

peace, prepare for war." What an obviously foolish saying, yet we have believed in it. Can we not transform it into "If you want peace love your neighbour."

It has been said that war is a biological necessity, that it fortifies the race, and that it is only the weak that fall in the struggle. We have learnt the futility of this teaching, we have seen how false it is to say that the war leaves the strong and eliminates the weak.

It has been said that man is a fighting animal. As Christians we must deny this, for man is made in the image of God, who has given him the power to form his own destiny. Let us always remember that in the Old Testament there is but an imperfect representation of God; the only perfect representation of Him is found in Christ, He alone is the visible representation of the invisible God.

Again, it has been said that men are ennobled by war. Those who say this are apt to confound war with conflict. Conflict is necessary for perfection, there is much conflict in life apart from war.

The nations are now called to build a new international order based on the ethics of Christ. Passionate representations of the horrors of war are not enough to prove that they are futile. Constructive thought is necessary. If you want peace, love your neighbour is the only true internationalism, for let it be remembered that internationalism is not just pacifism, ultimately it is comprehension and truth. As we must have understanding with individual friends, so there must be an understanding between the nations. Let us thank God that we have met here together, we who have been on opposite sides in the Great War; let us thank Him that it has been possible for us to meet again; yet more is needed. Other groups of people not calling themselves Christians have met already. Had we failed, our Christianity would have also failed.

A real brotherhood of the nations should be the slogan-cry of Christianity. The fulfilment of this hope cannot be a mere dream for those who believe in the Fatherhood of God. We are bound to admit that most of those who have tried to establish the brotherhood of men have not been those professing themselves Christians.

International life is impossible unless we believe in the brotherhood of men. At this time, when the world is in

chaos, an immense power has fallen into the hands of women, a power which they never had before. They are called to take part in the creating of a new order; everything tells us that in the coming age a large share of the political, spiritual and social power will fall into the hands of the women. We must accept this mission, and as Christians build up the new world on the principles of Christ. It may be said that women have little knowledge of official life; true, the official classes have knowledge and practical learning which at present women may not possess, yet women are concerned with life itself, whereas the politicians very often see only the machinery of life. It is our duty to bring religion into politics; those who would separate the two things deny Christ in the life of nations though they may follow Him in their individual lives.

Christ was not only our Saviour but He was also the greatest Statesman of the world. His laws can be applied to every age and every nation; we dare not say it is an idle dream that they alone should guide us in national and international life. It is true, perhaps, that this has been tried by small communities, and has sometimes failed; but all progress is made in defiance of past experience. It is only by attempting the apparently impossible that progress is achieved.

That young man who some fifteen years ago took out a flying machine one bright morning was attempting to do what all past experience since the days of Leonardo de Vinci had proved to be impossible. Men could not fly; for centuries the effort had been made; yet the day came when one young man by attempting the impossible succeeded, and slowly rising from the ground he was soon lost in the clouds. Yes, progress is made in defiance of the past. The riches of Christ are unsearchable; there is much yet to discover of His power. Christian nations have not yet recognized their Master as the greatest Statesman the world has ever seen.

May not the women of the world be instrumental in unveiling this great truth? Let us as Christian women pray God that the new power of ours may be instrumental in helping mankind to build the whole of life upon the spiritual laws of God, and thus hasten the answer of our daily prayer, "Thy will be done on earth as it is in heaven."

Some Problems Regarding Emigration and Immigration.

as presented at Champéry by Mrs. Harry Bremer.

TO-DAY the whole world is engrossed as never before with defining the rights and obligations of nationalities and with mitigating the causes of national and international discord, and the great migrations of our day present a fertile field for such study. The nations of the earth are hungering for peace—for peace and to be understood—to feel that our really fine motives are understood by other nations. To be understood is the cry of all peoples to-day, and the only way that real peace can settle upon the earth is that the people shall know one another and shall therefore understand each other, and in understanding shall give up an attitude of superiority, of being a super-humanity above others, with which—God help us—we are every one of us tainted.

There seems to be no nation that does not look down upon some other nation to-day. Never shall we be able to live up to that claim of Jesus that personality is sacred until nations give up the cultivation of the attitude of contempt towards their supposed inferiors!

How shall the different peoples know and understand? By sitting at home and reading books written by our own countrymen about the other nations? By listening to our diplomats, our statesmen, every one of whom feels himself to be the servant of his own particular nation?

No, never! We shall know each other only by going about, by acquiring the language of others, by talking, by exchanging ideas, by learning to appreciate the people. This is so exceedingly needful that almost, I believe, it is becoming part of the obligation of being a Christian to learn other languages than our own.

The migrations of our day form the bridges which are thrown across from nation to nation. It is a marvellous thing that it is the simple-minded "common people" of the nations who are building these bridges. They are in all nations more simple-hearted, more open-minded, lovable, more like children in their receptiveness and

quick appreciation of the true intrinsic worth of others. Our Abraham Lincoln said that God must love common people, He made so many of them. All of us that live at the far ends of these international bridges have this task: "To change Christian love, hitherto a private bond, into a public one, to raise it to power; to transfer its field from individuals to nations." These were the words of a great Polish writer, Cieszkowski, and he speaks for us all.

Therefore, feeling so deeply that this section more than any other section meeting at this conference, carries with it the obligation for finding more ways by which nations shall understand each other better, I would propose certain ways by which our organizations, being national and international, might further this end, by doing some of the services which are greatly needed. I have tried to work this out from the point of view of us all.

I. First of all, there is work to be done at the sources of these mighty human rivers.

- (a) A wholesale popularized knowledge of the immigration laws of countries to which people might choose to go.
- (b) Again, in the countries which are the springs of this movement, at the capital city of each nation, an international information bureau. This work is most truly international because it is constantly reaching beyond boundaries. Such an international information bureau must operate disinterestedly as a social service. I do not see how a purely Government bureau of that kind could accomplish the same service. The bureau would have two functions: one, correspondence, to give particular information in writing; two, an open booth to which people might come in person.
- (c) At the cities to which emigrants must go for their passports, an international hospitality centre. If you experience difficulty in providing shelter take an office, and get certain respectable streets, and see if you cannot get the people to take these immigrants at a stated sum. In many cities the international information bureau at the capital might be the same place, but often it is the case that the capital of the country is not the place to which the

greatest number of immigrants come for their passports.

The functions of the hospitality centre might be :—

1. To provide addresses where lodgings may be had on the dormitory plan for people coming in companies, or
2. Where information as to cheap lodging can be obtained, where also the people may go in companies.
3. To give information as to honest bankers, physicians and lawyers.
4. To provide interpreters enough to cover the languages of the people who pass through the city.
5. To correspond with other such international hospitality centres in order to send on information of different cases which need watching, or to write back and find why they were allowed to come.
6. To furnish all immigrants with addresses for the countries through which they go and to which they go. The general address books are no good. Addresses are given three thousand miles apart, they are not up to date, and only benefit a very small percentage.
7. To arrange for short repeated classes on the pronunciation of the names of the principal cities, of the particular place or city to which they are going, and how to say their own name and address.

II. Now for the process *en route*. What might be done to help is a matter for us to discuss here. It would seem to me there are certain things which the National Young Women's Christian Associations could follow out :—

1. Appoint committees for emigration work with whom other committees could correspond.
2. Send a recommendation from this group here to the World's Committee that they appoint a committee and also a secretary to give full time to this matter of emigration work. We shall get very much lost if we each try to weave this web through each other, and have no central point to which we may go.
3. Arrange for these National Committees to get at once into touch with one another and receive laws

on immigration and emigration in all the various countries. There should be a rapid interchange of accurate information on the Government regulations

I fear that the free, open-handed receiving of immigrants in the U.S.A. is ended. The regulations on this matter of the emigration of peoples between countries are changing from month to month. Almost, therefore, point four would be that these committees must keep in monthly communication with each other. And the countries through which people go, and in which they are not settling, must keep both ends of the line informed. This opens a service for volunteer workers. I think you will find that in one way or another you can make this work in your own country appeal to women who could give definite hours a week and who would gladly do such correspondence. Get writers to write popularized articles about these laws. Not only might we appoint committees of our own, but the first task of these committees might well be to get other companies of women. The international information bureau at the capital is again largely a matter of correspondence and of certain office hours.

In regard to the hospitality house, if it is impossible to get lodgings can we not get army tents or temporary barracks? If even this is impossible take an office and get certain respectable streets where honest people live and see if you cannot get them to take, for a stated sum, these immigrants. Each of you knows how possible this is in our own city. Really, we have not tried to see how much Christian free service is available for this great task. Now these are the proposals for the starting of the work.

Country number one sends the people, country number three receives them eventually. Both countries are trying to make better conditions and protection against exploitation. Each is concerned, but the countries crossed *en route* are not particularly concerned. Therefore, country number two—France, Switzerland, Belgium—is where the greatest dangers lie. Is there here an international service which countries one and three can ask them to perform?

You would be horrified to see how disease accumulates along the route and this matter of disease is surely a matter which concerns the Red Cross more than any other organization. Might we not appeal to that organization on

that point alone? Might we from this conference send a representative to the International Red Cross and raise the question that, if our organization undertook such a matter as the giving of information, getting in touch with consuls, etc., might they not be the organization which would take care of them in transit?

What should be done in the way of education or preparation before a woman even decides to leave her home in the old country to make her home in the new country? To countries who receive the girls this seems an immediate and urgent problem. I speak not of travellers who go to good hotels, or of students or of wives of officials and business men, I speak of that large class more generally known as emigrants and immigrants, that is those women who know they are changing their homes and not making a casual visit. Statistics show a total for ten years of one million eight hundred thousand, in round numbers, of women and girls coming to our country alone.

We find that women never again take up the same occupation that they had in the old country. Everything in their lives changes—their health, their religious point of view, their type of home, their general ideas—all change. The greatest problem we feel is that of the mothers and daughters. Their attitude to one another changes—the mother thinking on the ways of the old country, the daughter on those of the new. I want to leave these questions: Why emigration? Is it right? Ought we to use our influence on our side of the water to stop it? Is it necessary? Is it beneficial? What should be the age limit? The United States of America will admit any young woman having the necessary qualifications over the age of sixteen. If emigration is right, if the world has got beyond the stage where people shall be denied the right to move from one country to another, what preparation must these people have? Most have had no preparation; some have had a little information, but in many cases it is wrong information. Should this information be in language? Should there be education in Italy, in Greece, with the language of the country? It is difficult, but it is more difficult when they get to the strange land and do not know the language. Should they know about the immigration laws? So many people come

who can never be admitted, and are turned back at the ports of entrance to the new country. What education could there be to prevent these people from coming? How much should they know about customs before they come? What should these customs be—the favourable or the unfavourable ones?

A great number who were once immigrants are now going back to their own country, and you can well ask us what preparation are the girls getting to go back. They are now going back to the old home country to show what America has done for them. There are thousands waiting for ships to take them home. These girls do not say they are going back to the old country, they are probably going to see how they find conditions. So that what questions we put to you, you now have the right to put back to us. There are some girls who will not come to the Young Women's Christian Association. What does the Young Women's Christian Association do for those girls who do not feel at home enough to come to the Young Women's Christian Association building? Roughly speaking there are five different kinds of work carried on among foreign women. First, general work, like employment bureaux and hostels. Next, student work—the student committee of the National Board is in touch with about 1,500 students of other countries. You know how much we look to that work to cement the work between countries.

Then there is, thirdly, what we will call port work. The San Francisco Association has women to help the Japanese women who come into the country to make friends along the way. On the Atlantic coast we have no such workers because home missions of different American Churches were doing the work before the Young Women's Christian Association turned its attention to this particular problem. Other national agencies also have representatives at ports. Now, however, there are such increasing numbers of young women of the more independent class, able to look after themselves, that the question is coming to the Young Women's Christian Association whether someone could not be at the ports to look after this class of girl. In port work a lot of work is done in co-operation with the Travellers' Aid. I think that the Travellers' Aid does very much the kind of work that *les Amies de la Jeune Fille* does in Europe.

The fourth kind of work is Emergency work, and there the bride work comes, and there we followed much the same programme as Canada and Great Britain. Another special kind of work is the School for the Old Country Service, that is, for those who are expecting to go back to their own country as teachers, etc. The fifth we call Community work. It is simply this. It has seemed to us that Christians ought to concern themselves with the way strangers are treated. There is not a city of any size in America that has not from 3 to 25 different nationalities, and we have asked the Government to permit us to get the names of girls coming to the cities where we have an Association that could help them. These names are sent on to that Association which employs women, who speak the different languages, and are most often women from foreign countries who can therefore understand the needs of the new arrivals, to go and visit the homes of the girls and to help, and through this personal contact get them to come to the Young Women's Christian Association building where otherwise these girls might never be reached. We have 300 women employed in this work, of 28 different nationalities.

As Christians we want to make clear that we believe that Christians must prove their love of God by showing their love for the people about them.

L'Emigration et l'Immigration en Suisse.

Notes de Mlle. Mathilde Gampert.

IL est important de se rendre compte de la situation très spéciale de la Suisse, de l'exiguité de son territoire et du fait qu'elle est entourée par de grands pays : la France, l'Allemagne, et l'Italie. La question des étrangers résidant en Suisse est un problème urgent ; pour rester une nation indépendante il faut que la Suisse soit habitée par des Suisses mais, d'autre part, elle a besoin des étrangers.

D'après le dernier recensement fédéral du 1^{er} Décembre 1910, la proportion d'étrangers était de 150% au lieu de 30% en 1850. Dans le canton frontière de Genève, en une période de 71 ans le nombre des Genèveois a augmenté de 32%, celui des confédérés de 340% et celui des étrangers de 413%. La Suisse est le pays du monde qui comprend la plus grande proportion d'éléments étrangers, nous avons donc une tâche très particulièrement délicate à y remplir. Cette pénétration dans notre vie nationale d'éléments tout à fait étrangers peut être un danger tant au point de vue moral qu'au point de vue national.

Les Suisses sentent leur responsabilité, à l'égard de ces ressortissants de toutes les parties du monde réunis sur leur sol en vraies colonies étrangères et y apportant leurs modes de vie, en raison du fait qu'avant la guerre les étrangers possédaient le droit de libre établissement en Suisse.

Le problème de la naturalisation est de faire de ces étrangers des citoyens suisses ayant les mêmes obligations et les mêmes devoirs civiques que les Suisses.

Quel est le rôle de nos Unions vis-à-vis de cette population résidant dans notre pays ?

Nos Unions suisses n'ont pas divisé leur travail en travail pour étrangères et travail pour nationales, les deux font parties des mêmes unions. Certaines de nos Unions comptent parmi leurs membres la moitié d'étrangères. En général ces étrangères sont des jeunes filles vivant avec leur famille en Suisse ou elles ont été aux écoles publiques.

Nos Unions ont essayé de grouper les jeunes filles étrangères de passage dans nos villes en une sorte de club, mais cette tentative a échoué ; ces jeunes filles, venues en

Suisse pour apprendre le français ne tenant pas à se retrouver entre elles.

Les Unions ont organisé spécialement pour les jeunes filles de la Suisse allemande des cours de langues étrangères, réunions du Dimanche, etc. Nos maisons de vacances sont toujours visitées par un grand nombre de jeunes filles étrangères.

Situation spéciale des Universités suisses.

Je citerai comme exemple l'université de Genève. Pendant le semestre d'été 1914, il s'y trouvait 398 étudiantes étrangères pour 28 de nationalité suisse. Depuis la guerre cette situation est changée, au cours de l'hiver 1918-19 on comptait pour 95 étudiantes étrangères 71 suisses. Le pays le plus fortement représenté avant la guerre était la Russie (288) puis la Bulgarie. Il nous a semblé tout à fait nécessaire d'établir un contact amical entre les étudiantes étrangères et les suisses, ce qui n'avait pas toujours lieu à l'Université. Grâce à l'appui accordé par la Fédération Universelle des Etudiantes un travail spécial est fait maintenant en Suisse pour les étudiantes étrangères.

A Genève il existe depuis une dizaine d'années un Foyer pour étudiantes; un autre a été fondé à Lausanne. Ce sont des clubs où les étudiantes nationales et les étrangères peuvent se rencontrer librement. La Secrétaire pour étudiantes fournit tous les renseignements possibles sur la vie des étudiantes en Suisse, les conditions de vie, de logement, etc., et essaye de créer un milieu familial.

Depuis 1918 nous avons des Maisons d'étudiantes à Genève et à Lausanne et nous espérons en avoir bientôt à Zurich. Depuis 1920 nous avons un secrétaire chargé spécialement du bien-être des étudiants étrangers dans la Suisse entière. Nous désirons ardemment que les étudiantes étrangères qui viennent dans nos universités emportent quelque chose de réel de leur séjour en Suisse. D'un autre côté, nous manquons souvent de connaissances sur le pays d'ou viennent ces étudiantes étrangères et nous avons beaucoup à apprendre les unes des autres.

Un vrai contact peut s'établir avec toute simplicité par nos Unions et Associations chrétiennes d'étudiantes. Dans chaque étudiante qui vient étudier dans nos Universités nous devons entrevoir une force active qui pourra être mise au service de l'Humanité et de Dieu.

Findings of Section on Emigration and Immigration.

THE International Commission wishes to record its conviction that the movement of large groups of people from one country to another, forming highways of inter-communication, might be made a means of building up a better understanding between national groups, and that for this reason, as well as because of the necessity of meeting the immediate human needs involved, an organization which is Christian and international must be deeply concerned with this question in all its bearings.

At the same time it is our opinion that emigration for young girls alone, in view of the upheaval which is necessarily involved, is as a general rule harmful, and that therefore the Association should discourage the emigration of girls without their families.* We are agreed, however, that it is the duty of the Association to regard emigration as offering a definite opportunity for Christian service, and therefore to see that all emigrants are given help and as much practical instruction as possible for the changed conditions to which they are going.

WE THEREFORE RECOMMEND—

I. International Development.

- (a) That since the urgent need for the development of a plan for international service among emigrants has been emphasized by this Commission, the World's Committee should appoint a Standing Committee with a special secretary to take the initiative in this matter.
- (b) That in order to co-ordinate all efforts to meet this problem in the best possible way, the World's Committee should co-operate with existing international organizations, such as the Amies de la Jeune Fille, the International Council of Women, the International Red Cross, the World's Young Men's Christian Association and the International Bureau for the Suppression of White Slave Traffic.

* This is understood not to apply to emigration from Great Britain to its own English-speaking Dominions.

- (c) That since emigration involves problems of public health, the World's Committee should appoint a deputation to confer with the International Red Cross as soon as possible regarding their plans in connection with the question of the transportation of emigrants.

II. National Development.

- (a) That since the information before the Commission has revealed the fact that almost every country is affected by the problem of immigration in some form, and we are of the opinion that every National Committee should undertake a definite responsibility in connection with it, the World's Committee would represent to them the necessity for appointing a special committee and secretary to study it and take action.
- (b) That with a view to training, and in order to secure first-hand knowledge of the conditions elsewhere, there should be an occasional interchange for short periods of secretaries so appointed between the different countries.
- (c) That the National Associations should consider that their responsibility extends beyond their own members and should look upon it as their duty to see that all woman and girl travellers in their country are safeguarded and helped as far as possible.
- (d) That where such protective work is already being done by the Amies de la Jeune Fille, Travellers' Aid and other societies, the Association in each country should secure close touch with these societies, both nationally and locally, as well as with the Government departments concerned, with a view to co-operation and help, especially at the present time when frequent emergencies are likely to arise.
- (e) That when emergency conditions develop, such as congestion at ports or railway centres, the National Committee of the country directly concerned, after local enquiry and consultation, should report the facts immediately to the World's Committee with a view to help being secured from the other countries involved to meet the situation.

- (f) That the National Associations should combine with other societies to secure that women who approach this problem from the standpoint of disinterested service are invited to help the Governments to carry out the existing laws, and to frame additional legislation where it is needed; and that the National Associations do all in their power to bring this work before Christian women as a definite form of Christian service.
- (g) That since the women and girls among the foreign residents of each country are an important field, in view of their special need for friendship and help of various kinds, and the opportunity which the Association has of bringing them into touch with the best life of the country to which they have come, the National Committees should be urged to develop Association work among them.

NOTES TO ACCOMPANY FINDINGS.

The Findings Committee suggest the following as points for consideration :—

I. International Development.

- (1) The interchange by the various National Committees of any publications dealing with the subject, and continuous correspondence as to changing conditions, etc.
- (2) The preparation of a standard form to be used by all the National Committees in recommending a traveller to the care of another National Association, giving the exact particulars needed.
- (3) The development of an international information bureau.
- (4) The development of international hospitality centres.
- (5) Investigation as to conditions under which steamship tickets are being sold, with a view to securing better international regulations.

II. National Development.

- (1) The dissemination of popular information about the laws of the countries to which girls are likely to go, as regards health, working conditions, immigrants, etc.

- (2) The collection of information about the customs, conditions, etc., of such countries in such a form that it can be passed on to enquirers.
- (3) The preparation of literature giving detailed instructions about the journey, and numerous addresses, both in the countries through which emigrants pass and the country to which they go.
- (4) The development of information bureaux in central places.
- (5) Classes for emigrants dealing with the conditions of the country to which they are going, and such matters as language, customs, money, hygiene, etc.
- (6) The gathering of information as to the machinery of other social welfare institutions likely to be helpful to emigrants.
- (7) The education of all Association secretaries in the question of migration.
- (8) The collection of addresses of employment bureaux for foreigners.
- (9) The development of hospitality centres, including addresses where parties can be given shelter together.
- (10) The provision of interpreters at clearing centres for emigrants, and the collection of addresses of trustworthy doctors, lawyers, bankers, etc.
- (11) The necessity for keeping in close touch with Consulates.
- (12) Using influence with steamship companies to prevent the selling of tickets by undesirable agents, to better the conditions on board ship for emigrants, and to provide women officers.
- (13) Sending word ahead, as far as possible, with full information with regard to girls about to come.
- (14) Arranging for the reception of emigrants by women of their own nationality where possible.

Commission on Industry.

Miss Cox's Address to Delegates on Monday,
June 7th.

OUR work this afternoon in the first part of the session is to consider together the material which we have before us and which I think that probably everyone has been studying—notably, the New Labour Code of the World—and I have been asked to give a short opening address on this material—what it signifies and what it promises of hope and of progress for the nations of the world.

Last October, October, 1919, there met together in Washington a company of men and women representing some forty nations of the world. They met as an international labour conference under the League of Nations. I think people are a little apt sometimes to think that conferences are made up of enthusiasts, the extremists, even sometimes the fanatics, but no one who looks at the list of the delegates to the Washington conference can help but realize that this was a body of persons bearing no slight qualifications, but a body quite specially fitted to speak with authority and with weight from the different countries represented. Let me make this quite clear to you and let me ask you to note the composition of the delegation from each country. The body met, as you realize, to consider a code of industrial laws, and the persons in any country most concerned in the application of the industrial laws are the employers, the workers and the State. Each of these elements found its place in the representatives that each nation sent to the Washington conference. Representatives were there of the Governments, of the employers, of the workers, and you therefore had focussed and brought to bear on any problem which would come under consideration, a combined, composite judgment. I want our whole conference to realize how great was the weight of authority of information behind this labour conference whose work we are now to consider. It was a body of hard-headed business men, of representatives of the workers, of representatives of the employers,

of representatives of the State in the case of each of the forty countries represented.

The body thus convened met, as I have already said, last October, and was in session for about a month. It met with a very great purpose before it—to consider a printed agenda with regard to various labour standards which were set before it. These people, who had worked often without much result, sometimes to see their work broken up before them, now had the tremendous satisfaction of seeing a body of official standing create the beginnings of the labour code. Their rejoicing must indeed have been great after all the years of effort they had made, and I think to anyone who looked with the eye of imagination at this international Labour conference at Washington it must have seemed as if it was the beginning of a great development in international spirit. It was the bringing together of many nations to consider carefully, to forward the welfare of those hundreds of thousands of obscure beings on whom the wealth of the world depends.

People sometimes think that labour laws are dull. I want, in case there should be one such thought, to make a little digression from the main line of our subject and to remind you in a few words of what the industrial past history and background of many of the nations of the world has been. I don't think it is too strong to say that the world of civilized nations has been built up largely on a background of struggles and pain and hardship and overwork for many, many thousand industrial workers of the world. I must illustrate from my own country because it is only from my own country that I know industrial facts. In the early days of the building up of the modern industrial system in Great Britain there was just a black record of hardship to individuals, and those individuals the weakest and the least able to protect themselves, the children, the young people, the women of the community. Anyone who has studied English industrial history cannot mention child labour without having her mind filled with instance after instance of the sufferings of quite small children. It is not many years ago, it is within my memory, and fairly recent memory too, that we had among our women workers in England engaged in such pursuits as the embroidering of beautiful linen, boxmaking, etc., great numbers of terrible instances of overwork, and above all

of cruel underpayment, so that no amount of work could get for these women more than the barest necessities to keep them alive. And the point I want to make is that you cannot raise people out of the worst and hardest industrial conditions without the aid of legislation.

We were speaking much on Saturday about the principle of organization and trade unionism, and we were, I think, strongly in support of that principle, and we should remind ourselves that you cannot begin to organize underpaid and overworked women until you have, by law, raised them out of the worst of their difficulties and hardships. You have to get them out of the real pit of bad industrial conditions and set their feet on something like firm ground before they can begin to have even the desire for real organization, certainly before they can begin to have the power to carry it out. Of course, the particular interest of our material to-day is that it is international. Nation after nation has realized the necessity for industrial law, but Washington focussed everything that had been done so far by the individual nations and brought about the possibility of applying it all over the world.

Now I would like to turn to the actual material with which the Washington conference dealt, and to make one or two general observations on that material. First of all I would like to repeat what I did just indicate earlier, that none will pretend that this material forms a complete labour code for the world, and many of the more advanced countries have a labour code which goes further than this.

The second point is that this material is not yet law except in those countries where it already stands upon the Statute book—I mean that the fact that it has been accepted by the International Labour Organization of Washington does not make it law. Everyone who was present at that Washington conference has to take action upon the material there dealt with, and one hopes that in due course the code will be adopted and ratified by all the participating countries. I do not want us to go into detail beyond the summary which I have read to you. We have before us here the full wording of the draft convention and recommendations, and we can afterwards discuss all these if so desired; but I do not feel we need take up detailed point by detailed point upon any of the material which is before us. It has been accepted for presentation to the

various countries by the most representative group from each country. There is behind this a tremendous weight of knowledge and authority. I believe that for our purpose of present work it is better not to go further into the actual details of the convention. What I do think is essential if this thing is to really live in our minds and if our interest is to be maintained, is to get at one or two of the main principles that lie behind some of the provisions.

I have had occasion to go among some industrial workers in Great Britain, and if I were to sum up the whole impression I have got from about seven years pretty constant attendance at meetings, I think I should say that this was the great demand, "More life and fuller, that I want," and it is right that they should say it. They are simply echoing the offer that our Lord himself gave to the peoples "I am come that they might have life, and that they might have it more abundantly." I want to show you how, through the application of a code like this, we are helping to satisfy that right and legitimate demand for more and fuller life.

Let us consider one or two of the provisions of this code. Take the first—the limitation of hours—the eight hour day and the forty-eight hour week. What does that mean? It means that it is going to give more time to the workers and that, surely, is a direct response to the demand for more life, because time, leisure, is an opportunity to live in a different sense, in a wider sense may be, from that which one lives in a working day. I want to say at this point that it is not going to be easy for every worker to know how to use leisure wisely. That is a tremendous challenge to our Association—to see how we can serve the leisure time of the workers.

Take again the provision which comes under the employment of women, "That a woman shall not be allowed to work for six weeks after her confinement, and that she shall also have the six weeks before her confinement." This is an opportunity for a fuller life in rather a different sense. All of us know how great an amount of physical suffering has been caused by the fact that married working women have gone back to their work far sooner than was right or fit for them to do. Here is the opportunity to remove that source of human suffering, to give fuller health, fuller life, again in this direction. Take the question of industrial

disease. The whole question sums itself up for me in a half hour I spent in the doctor's waiting room of a large factory where two girls had come for treatment. One of them was practically blind, and the other was suffering from loss of power in the wrists. Both girls were ill, just poisoned through and through with the material with which they had been working. Well, there again, any effort made to do away with industrial disease is an opportunity for fuller life.

Just as one last point I would mention the fact that we are told increasingly by those doctors who are specially interested in mind troubles, that nothing so circumscribes and spoils a life as persistent worry and care. How well we know that in our own experience. If then we can, through any means, make the terrors of unemployment less, we are going to free individuals from a cloud—a nightmare almost. That is one of the points with which this new labour code deals. If we can secure the right laws it will bring fuller life to workers, and we shall be doing Christian work.

This Commission should recommend all our Associations to put themselves behind the Washington conference. Jesus found the laws powerless, but He gave them force, so must we give Christian force to these laws.

We desire to put on record our belief in and support of the Washington Labour Conference. Several Associations already have a higher standard of industrial laws, but this one seems to be the best for an international standard, and each Association should help toward the working out of the labour code in their own country, because in the application of these laws we see the mind of Christ.

Industrial Section—International Commission Findings.

THE Industrial Section desires to affirm its conviction that the World Social order can only be made Christian through individuals whose life is devoted to the single purpose of doing God's will, who constantly renew that purpose in His Presence, and who, at all costs, strive to carry their allegiance to Christ into every part of life.

Recommendation 1.

WHEREAS we recognize that in the present social order there are many elements contrary to the principles of Christ, in that it ignores the sacredness of human personality, and by the acceptance of coercion and competition as ruling principles of human progress sets man against man and nation against nation, and

WHEREAS we are persuaded that it is possible to change the present system, and to introduce into national and international life the Christian principles of love and co-operation, and that to deny this possibility is to deny some of the most important teachings of Christ,

WE RECOMMEND that the Young Women's Christian Association as a body of Christian women exercising an ever-widening influence in many lands, recognize their share of responsibility for the maladjustments in the social order of to-day, and make it their concern to inform themselves fully as to existing social conditions, and to apply the principles of justice, mercy, and the equal value of every human life to national and international as well as to personal relations.

Recommendation 2.

WHEREAS we believe that the great hope for the civilization of the future lies in the permeation of the democratic movements and political bodies in every country with Christian ideals, and that this can only be achieved through an increase of mutual

understanding and fellowship between groups who have in common the desire for social righteousness, although their methods may be diverse,

WE RECOMMEND that the Young Women's Christian Association seek every occasion to understand the ideals of and so far as possible to co-operate with other bodies who are striving to improve the conditions of the world in which we live.

Recommendation 3.

WHEREAS there are in every country great groups of industrial women with whom the Association has not yet established contact,

WE RECOMMEND that the Young Women's Christian Association make every effort to get into touch with those workers in far larger numbers through such means as foyers, clubs, camps, canteens and hostels; that in all such centres self-government shall be developed to the fullest possible extent, and that social and economic education and training for citizenship shall form part of the programme so that members may recognize their responsibilities and take their part in developing Christian ideals in their trade organizations and the life of the community.

Recommendation 4.

WHEREAS in the present imperfect social order it is necessary in the interests of justice that groups of industrial workers should have the opportunity of combining to improve their status and voice their needs,

WE RECOMMEND that the Young Women's Christian Association encourage organization among women workers, and give opportunity to its members, through lectures, discussion circles and other methods, to become acquainted with the principles underlying such organization.

Recommendation 5.

WHEREAS the International Labour Conference established in connection with the League of Nations

under Part 13 of the Peace Treaty, adopted at its meeting in Washington, in November, 1919, certain Draft Conventions and Recommendations as follows :

A. DRAFT CONVENTIONS.

1. Establishing an 8 hour day or 48 hour week in industry.
2. Prohibiting night work by women of all ages.
3. Prohibiting night work by male young persons under 18. (Except in a very few continuous processes, in which only boys of 16 years and upwards may be employed.)
4. Fixing the minimum age for admission of children to industrial employment at 14.
5. Prohibiting employment of women during six weeks after childbirth, and granting them permission to leave work under medical certificate that their confinement will probably take place within six weeks (benefit sufficient for full and healthy maintenance of mother and child being provided either out of public funds or by means of a system of insurance, free attendance of doctor or midwife being an additional benefit).
6. Setting up free public employment agencies.

B. RECOMMENDATIONS.

1. For the prevention of unemployment.
2. Concerning reciprocity of treatment of foreign workers.
3. Of international action for the prevention of anthrax.
4. Of international agreement for the protection of women and children from lead-poisoning.
5. Concerning the creation of Government health services.
6. Concerning the application of the Berne Convention, 1906, prohibiting the use of white phosphorous in the manufacture of matches.

WE RECOMMEND that the World's Young Women's Christian Association urge the National Associations to express their approval of the above, and to support Bills concerning these proposals when introduced into their various legislatures.

(NOTE.—In certain countries legislation on some of the above points is already in force.)

Recommendation 6.

In view of the above recommendations and in order that they may be efficiently carried out

WE RECOMMEND:

1. That the World's Committee appoint an industrial committee and secretary with expert knowledge, who will make available through the World's Young Women's Christian Association office information regarding industrial and social conditions in the different countries.
2. That each National Association
 - (a) Appoint an industrial secretary.
 - (b) Provide definite teaching on industrial laws and conditions in their training centres for secretaries.
 - (c) Give opportunities for study and research to all Association leaders, workers and members.

Recommendation 7.

WE RECOMMEND that each National Association in its capacity as an employer be urged to make operative the principles enunciated in the foregoing resolutions.

Foreign Departments Section.

THE Foreign Departments Commission had three main topics to discuss, namely, Leadership (professional and voluntary), Finance, and Relationships within and without the Association. During the public discussions under the expert chairmanship of Mrs. Webb, as also during the sessions of the Findings Committee (chaired by Miss Olive Moberley), three different angles of opinion became apparent. It was obvious that some points affected chiefly home base work; others could only be settled by the responsible committees and workers on the field; while a third group concerned non-Christian countries alone. This discovery simplified the very full programme of the Commission considerably, as did the appointment of small groups of specially informed people to deal with such questions as the relationship of the Association to religious authorities in countries where the Greek Orthodox Church is predominant, or the rate of pay on any given field when the secretaries are drawn from several nationalities each of which has its own scale of salaries. This last group became a standing committee commissioned to gather information and to report to the World's Committee in 1922.

Behind the hours of steady work at Champéry lay months of thought and research embodied in the answers to the questionnaires sent out from the World's Office by that most efficient of commission secretaries, Miss Halsey. These were all summarized and classified into typed pages which appeared at and were referred to at the various meetings. Indeed it would have been difficult to frame principles for application over such wide areas without easy access to this mass of concise information.

Different recommendations will appeal specially to different countries, but one or two of the principles involved are worth noting. For example, the preamble to the recommendations definitely accepts the responsibility of the Association for *national development and international understanding*. In the section on leadership which follows, this principle comes out again in the recommendation that staffs should, if possible, be international in character, one of the

reasons being to demonstrate "to the people of the country the unity of the nations in Christ."

Another point which came out in the discussions, the universal acceptance of which may be inferred by its absence from the printed recommendations, is the paramount importance of the voluntary leadership of the Association. To the world outside it may occasionally seem that the force of the Association lies in its paid professional workers. Inside it is abundantly clear that while those workers are essential they are less important than the Committees whose servants they are.

Finally, it is worth quoting in full one recommendation from the third group of topics, that on Relationships. It refers to non-Christian lands. "*Re-affirming our conviction that the Christian Church is the fundamental divine institution for the establishment of the Kingdom of God, and that the life and strength of the Association are inseparably bound up with it, . . . we should strive towards the strengthening of the Church rather than the building up of the Association as an end in itself.*" It is a proof of present vitality when a society can look the future so steadily in the face.

It was that feeling of vitality, *life*, that characterized the whole Commission; life, with a large responsibility for to-day and a sense of sacred trust for to-morrow. Even when actual facts and figures of Association work were being used on every point, there was the knowledge that these and the Association itself were only symbols for something greater.

FINDINGS OF SECTION.

THIS International Commission of the Young Women's Christian Association, believing that in the bringing in of the Kingdom of God each nation and race has its unique contribution to make, and that until the Christian genius of each is completely developed, Jesus Christ will not be fully understood or accepted by the world:

RE-AFFIRMS that it is a special responsibility of the Young Women's Christian Association to help to develop and strengthen Christian leadership among women of all lands.

THEREFORE BE IT RESOLVED:

That in countries where the Christian women leaders of experience are not sufficiently numerous to carry this responsibility for themselves, and where the women of the country desire such aid from outside, those National Young Women's Christian Associations which are able to do so shall contribute leaders and funds for the building up of a National Young Women's Christian Association in these countries.

AND WHEREAS owing to the personal relationship with other countries, and the friendship with individuals in them, formed through the Young Women's Christian Association, its members have a peculiar contribution to make to the better understanding of nations one with another, this Commission considers that the Association should undertake, as part of its Christian work, to educate its members in the traditions and life of other countries, and to spread to others the knowledge so acquired in order that all nations may come to realize themselves as members of one family in Christ.

Furthermore, recognizing that for the full development of a strong National Young Women's Christian Association it is essential that its members have a spirit of world-wide service,

BE IT RESOLVED:

That the World's Committee of the Young Women's Christian Association request the fullest possible help of all National Associations for the work of the Association outside their own country.

I. Leadership.

INTERNATIONAL STAFFS (*i.e.*, workers sent by more than one Foreign Department to the same country to develop national and local work).

As a general principle, this Commission recommends International Staffs in countries in which the Association is *non-self-supporting* while recognizing that the formation of International Staffs has the following advantages and difficulties :

ADVANTAGES.

- (a) It lessens the danger of transplanting any one type of Association into another country.
- (b) It gives the country receiving secretaries the benefit of the strong points of several types of Associations, and draws out the different capacities and powers of the people of that country.

DIFFICULTIES.

- (a) It necessitates a double adjustment for each secretary :
 - 1. To the new country.
 - 2. To the different methods of her fellow-workers.
- (b) It necessitates difficult financial adjustments because of different standards of living and of salary in the home countries.
- (c) It necessitates in each secretary a capacity for adapting herself to different habits and customs in co-operative living.

We believe that the facing and surmounting of these difficulties tends towards the enrichment of the lives and work of the secretaries, and demonstrates to the people of the country the unity of the nations in Christ.

WE RECOMMEND that in order to build up successful International Staffs, National General Secretaries on the field keep in close touch with all Foreign Departments providing secretaries on their staffs.

PREPARATION OF WORKERS.

I. SELECTION.

- (a) While recognizing that college and university women will naturally form the majority of the secretaries selected, it is our opinion that a variety of types of workers is needed, and we therefore recommend the inclusion of women who have had a different training and experience.
- (b) It is the feeling of the Commission that all secretaries, including specialists, e.g., physical directors, industrial secretaries, etc., should have the definite spiritual qualifications of a personal Christian experience, and a sense of vocation in their work.

2. TRAINING.

We consider it advisable to make an early contact with possible secretaries during their college days, and to secure the following stages in their training :

- (a) Association work or work of similar character.
- (b) Period in Training School.
- (c) Outgoing Secretaries' Conference, emphasizing relations with Foreign Department and World's Committee.
- (d) Incoming Secretaries' Conference on reaching the field, emphasizing relations with National Committee, leading into period of language study.

In most cases where the Association staffs are strong enough, we recommend that the first term of service, including the first furlough, be counted as part of the training, and that a secretary be not given work of major responsibility during this period.

3. EMERGENCY WORK.

- (a) It is our opinion that general recruiting for work in other countries should be done with a view to long service, selecting only those who will choose such service as a life-work. However, we recognize that since we are facing emergency conditions, in that the work has outgrown its leadership, it is advisable, in certain cases, to send out short-term secretaries.

WE RECOMMEND that these cases be considered exceptional, and such secretaries be sent only at the request of a National Committee to meet a definite and pressing need, and that the same qualifications of character and vocation be required of them as of long-service secretaries.

- (b) If it proves necessary in meeting the present emergency to send out some secretaries less fully developed than those formerly accepted, WE RECOMMEND—
- (a) That these be sent only to countries where there are strong National Committees, and a

sufficient number of senior secretaries to undertake their guidance and development.

- (b) That before they go the National Committee to which they are being sent be given some opportunity of judging whether the proposed secretaries are likely to develop in the country concerned.
- (c) That they be given opportunities of seeing different kinds of work after arrival.

II. Finance.

I. SELF-SUPPORT.

Since past experience has shown that increased self-support has followed from the presence in an Association of secretaries supported by Foreign Departments :

WE RECOMMEND that the aim of any Foreign Department sending secretaries to a non-self-supporting Association be to develop self-support.

(N.B. — "Self-support" in this case does not exclude the presence of foreign secretaries supported by the Foreign Departments of other National Associations.)

2. DIVISION OF RESPONSIBILITY BETWEEN THE NON-SELF-SUPPORTING ASSOCIATION AND THE FOREIGN DEPARTMENTS.

WE RECOMMEND—

- (a) That secretaries secured in the country be supported by that country, except in cases of emergency, and during such emergency periods the money for their support be sent by Foreign Departments to the National Committee concerned.
- (b) That Foreign Departments act as agents in securing secretaries for National Committees where they are so requested.
- (c) That Foreign Departments consider the granting of scholarships where possible for the training and expenses during training of secretaries from non-self-supporting countries.
- (d) That where necessary sites and buildings be paid

for proportionately by the Foreign Department and the National Association.

3. SOURCES OF SELF-SUPPORT.

WE RECOMMEND:

- (a) That with a view to building up self-support, a giving spirit be cultivated both among those indigenous to the country and among foreign communities there resident.
- (b) That the Foreign Departments entertain favourably any request from non-self-supporting National Committees for experienced finance secretaries for temporary service of their national staffs, such requests being forwarded through the World's Executive Committee.

4. FOREIGN DEPARTMENT BUDGET.

- (a) We are agreed, in order to unify the work and to avoid dual appeal, that ideally a Foreign Department should be an integral part of its National Association.

WE RECOMMEND:

- (1) That when a National Committee assumes responsibility for work in the country and for work in other lands, the Foreign Department, in co-operation with the Finance Department, shall develop an increasing financial constituency, care being taken that money given by Associations or by individuals for work in other countries is not diverted from the purpose for which it is contributed.
 - (2) That the Foreign Departments endeavour to bring the opportunities and privileges of world service before all other departments of the national movements in such ways as shall enlist the co-operation of workers on other committees that international thinking may permeate the entire leadership.
 - (3) That those directing finance work aim to have their appeals result in the giving of time, thought, influence, prayer and money.
- (b) It is our opinion that the gifts of women and girls

have not been drawn on sufficiently in meeting financial needs. We believe that in this resource the Association could both secure the help of and develop the growing consciousness of international responsibility on the part of women of all lands.

SALARIES AND SUPPORT OF SECRETARIES.

- (a) While of opinion that the total support of foreign secretaries from different countries cannot be standardized, we recognize that there is a distinction between the expenses on the field of work, which are similar for different nationalities, on the one hand, and on the other, the home obligations and the salary standard of professional women in the home country, which vary in the different lands.

WE RECOMMEND:

- (1) That a Committee representing the Foreign Departments sending secretaries to other countries, be appointed to consider matters relating to the support of foreign secretaries, and to bring recommendations to the next meeting of the World's Committee; secretaries living in one centre shall have the same amount for expenses on their field of work, and with a view to securing that their other requirements shall be adequately provided for according to the standard for professional women in their home country.
- (2) That in order to ascertain facts about the cost of co-operative living this committee prepare a questionnaire to be sent through the National Committee in non-self-supporting countries to their foreign secretaries.
- (3) That Foreign Departments confer carefully with missionary societies and other agencies in their respective countries and secure from them all available experience about meeting the high cost of living, exchange, etc.

(N.B.—It is understood that while this committee is at work, each National Committee will make whatever adjustment seems necessary to provide adequately for the secretaries on its staff.)

(b) WE FURTHER RECOMMEND :

- (1) That whenever it is possible to have an International Staff provision be made by which a secretary sent from one country may be supported temporarily by another country, wholly or in part, with the understanding that her support will be transferred to her own National Association at the earliest possible date.
- (2) That during this temporary period the money for her support be sent to her National Association to be administered through the usual channels.
- (3) That in such circumstances the worker make her contract with her own National Association.

III. Relationships.

I. IN NON-CHRISTIAN LANDS.

- (a) To Church and Community on the Field.

REAFFIRMING OUR CONVICTION that the Christian Church is the fundamental divine institution for the establishment of the Kingdom of God, and that the life and strength of the Association are inseparably bound up with it, we wish to emphasize the following points:

- (1) That we should strive toward the strengthening of the Church rather than the building up of the Association as an end in itself.
 - (2) That in order to ensure this, all programme and policies be framed in close co-operation with the Churches and in accordance with their needs.
 - (3) That we continue our present policy of undertaking work only where the Association is desired by the Churches.
- (b) To Missionary Societies and Other Organizations working in the same Countries.

Recognizing with approval that the Association is coming more and more into close co-operation with the Christian Church in various countries, and believing that by such co-operation our work will be strengthened both at home and abroad,

WE RECOMMEND that the Association at the home base promote increasingly close co-operation with the Church Boards and Societies working in the same countries.

2. WITHIN THE ASSOCIATION.

- (a) *Intervisitation.*—As one way of promoting the international aims of the Association which have been stated above, this Commission recommends increased intervisitation between the Associations in the different countries.
- (b) *Survey of World-wide Needs of the Association.*—In order that the World's Committee may be able to distribute secretaries and money most economically and effectively throughout all non-self-supporting countries,

WE RECOMMEND that National Committees in non-self-supporting countries prepare five year surveys, including needs for secretaries and finance. That these estimates be revised and brought up to date each year, and be sent to the World's Executive Committee by March of each year.

(It is understood that these estimates will in no way preclude emergency appeals.)

- (c) *Responsibility for Advance Work in Non-Self-supporting countries.*—Recognizing that responsibility for undertaking advance work in a non-self-supporting country where there is a National Committee rests ultimately with that National Committee,

WE RECOMMEND that if the World's Committee or a Foreign Department feels strongly that any special work should be taken up the suggestion be sent by them to the National Committee of the country concerned for consideration.

- (d) *Furloughs of National General Secretaries.*

WE RECOMMEND that National General Secretaries sent out by Foreign Departments be granted leave of absence for six and seven months every two or three years, contingent on international meetings, national programmes of work, etc.

That these furloughs be planned in the closest co-operation with the World's Committee.

(e) Aim and Basis.

WE RECOMMEND that the World's Committee draw up a statement of guiding principles to be observed when an Aim and Basis is being formulated for any particular country.

In presenting these recommendations we desire to express our gratitude to the World's Executive Committee for its work in the past, and to promise our loyal co-operation in the future adjustments which will be necessary.

RESOLUTIONS

from the Meeting on Social Morality.

WHEREAS the system of State Regulation of Vice is immoral in principle and has proved to be ineffective in practice we recommend that the Young Women's Christian Association should work actively for the abolition of regulation in those countries where it exists.

WHEREAS the girl of the present day, when ignorant in matters of sex relationship, stands in grave moral danger, we recommend that the Young Women's Christian Association in every country encourage or initiate education in the true relations between men and women from the spiritual, ethical and physical standpoint.

WHEREAS it is of vital importance to every nation that a high moral standard be maintained, and whereas it is impossible to have a pure womanhood where there is not also a pure manhood, we recommend that in every country the Young Women's Christian Association work for an equal moral standard.

